

The Catholic Educational Review

APRIL, 1917

THE CATHOLIC SISTERS COLLEGE

SUMMER SESSION, 1917

The Sisters College has discontinued the summer session in Dubuque and will hereafter concentrate all its resources upon the development of the work at the University. Since the summer sessions began, in 1911, there has been a steady increase in attendance and it is to be hoped that a larger number than ever before will be able to benefit by the work during the coming summer.

The session will open on Saturday, June 30. As many of the students as possible should register on the opening day, and all students desiring to take examination for advanced college standing should come prepared to do so on June 30, so as to leave the time of the session proper to be devoted wholly to the work in the various courses. Lectures will begin at 8 o'clock on Monday, July 2. The final examinations will take place on Wednesday and Thursday, August 9 and 10. The session will close with Benediction at 6 o'clock on Thursday evening, August 10.

The following courses will be given during the coming summer:

Philosophy of Education III, Dr. Shields.
General Methods I, Dr. Shields.
Primary Methods, Dr. Shields.
Psychology of Education I, Father McVay.
Methods of Study, Father McVay.
History of Education III, Dr. McCormick.
School Administration I, Dr. McCormick.
Methods of Teaching Religion, Dr. Pace.
Primary Reading, Sr. Carmencita.

Normal Geography, Mr. Roberts.
Methods in Arithmetic, Mr. Roberts.
Methods in Grammar, Mr. Hartnett.
Composition in the Grades, Mr. Hartnett.
Logic, Dr. Turner.
History of Philosophy II, Dr. Turner.
Metaphysics, Dr. Dubray.
General Psychology, Dr. Dubray.
Plane Geometry, Dr. Landry.
Advanced Algebra I, Mr. Ramler.
Solid Geometry II, Mr. Ramler.
Plane Analytic Geometry I, Dr. Landry.
Physics III, Mr. Burda.
Physics IV, Laboratory, Mr. Burda.
Chemistry I, Mr. McGrail.
Chemistry II, Laboratory, Mr. McGrail.
Biology I, Father Geary.
Biology II, Laboratory, Mr. Eckert.
Biology IV, Laboratory, Father Geary.
Biology V, Laboratory, Father Geary.
Biology VII, Technique, Dr. Parker.
Biology VIII, Laboratory, Dr. Parker.
English V, Mr. Hartnett.
English VII, Dr. Hemelt.
English IX, Dr. Hemelt.
English XI, Dr. Hemelt.
Latin III, Father McGourty.
Latin VII, Father McGourty.
Latin X, Dr. O'Connor.
Greek III, Dr. O'Connor.
Greek V, Dr. O'Connor.
French III, Mr. Schneider.
French VII, Mr. Schneider.
German I, Dr. Coeln.
German V, Dr. Coeln.
Spanish I, Mr. de Alva.
Spanish III, Mr. de Alva.
American History III, Dr. McCarthy.
Church History V, Dr. Healy.
General History IV, Dr. Healy.

Freehand Drawing, Miss McMunigle.
History of Christian Art, Mr. Murphy.
Music I, First Grade, Dr. Kelly.
Music II, Second Grade, Dr. Kelly.
Music III, Dr. Kelly.
Music IV, Progressive Music Series, Mr. Henneman.
Music V, Progressive Music Series, Mr. Henneman.
Music VI, Progressive Music Series, Mr. Henneman.

EXPENSES

The expenses for the students will be the same as heretofore, *i. e.*, tuition, \$25, which entitles the student to admission to all lecture courses. A laboratory fee of \$5 will be charged for materials used and breakage. Board and room on the grounds will be furnished during the six weeks of the summer school for \$40, and for additional time board and room at the Sisters College may be had at the rate of \$1 a day.

A retreat will be given immediately after the summer school. A charge sufficient to cover the expenses will be made.

The Department of Music will be developed this summer. There will be six lecture courses given, for which no additional fee will be charged. Private lessons on the piano, organ and other instruments may be had at instructor's rates. All the music courses will count towards a baccalaureate degree.

The rooms will be assigned on the fifteenth of June to all who have applied prior to that date. Communities will be allotted the same space as formerly, and where additional Sisters of the community apply rooms will be provided as near as possible to the remaining members of the community. Communities applying for space, who were not in attendance last year, will be accommodated in the order in which the applications have been received. No Sisters should come to the summer session without having received assurances from us that accommodations have been secured.

The Year-Book for 1917 will contain full particulars concerning the courses to be given, which will be substantially those announced in last year's Year-Book on pages 65-68. The most notable exception will be found in the Department of Music, where a provision will be made for a thorough training

of actual and prospective music teachers, and full credits will be given for the work. The Year-Book will not be ready until the end of April. Prospective students should apply for Year-Book to the Registrar of the Sister's College, Brookland, D. C.

THOMAS EDWARD SHIELDS.

EDUCATION IN MEXICO UNDER THE NEW CONSTITUTION

It is an appalling prospect of the future which the new Constitution of Mexico unfolds to everyone, be he Catholic, Protestant, Buddhist, Mohammedan, or Jew, who has at heart the progress of education, the advancement of his religion, and an increase of civic welfare and happiness among his fellow-men. It is not without purpose that I have designated Catholic, Protestant, Jew, Buddhist, and Mohammedan, for the orthodox belief of the five, borne out by their schools, colleges and universities during the centuries, insists upon the principle of simultaneous moral and mental instruction, and the necessity of such instruction for the permanent welfare and happiness of the individual and the state. None of the five religionists can officially continue under the new Constitution of Mexico without an abject surrender of his faith. The Catholic, above all, will find it especially intolerable. He, in particular, is bound in conscience and in honor to refuse submission to such outrageous laws as the Carranza government is about to impose.

The new Mexican Constitution was adopted at Querétó on the thirty-first of January, last, and was promulgated by General Venustiano Carranza, as first chief of the Constitutional Army, and in charge of the executive power of the Union, on February 5. On Sunday, March 11, just past, the first elections under the new Constitution were held, with general Carranza as the only presidential candidate worthy of the name. He was, of course, elected, his term of office to be four years dating from December 1, 1916, according to the terms of the new fundamental law. The Constitution itself does not go into effect in its entirety until May 1, 1917, when all federal, state and municipal officials will be duly elected to enforce it properly and to fulfill all the functions of government for which it provides. Congress will then be convened in regular session and the new President will take the oath of office and be formally-inaugurated. Meanwhile copies of the Constitution have been circulated throughout the country and all citizens within the jurisdiction of the Carranza government have subscribed to the new code.

The Constitution, in its entirety, is a noble document and represents perhaps the ultimate perfection of legal tyranny and oppression. Religious freedom, distributive justice and international comity are ignored and trampled upon in a fashion that has few historic parallels for malice, hatred, recklessness and cunning. Under the new Constitution, Mexico becomes impossible as a place of residence to any self-respecting foreigner of any religious belief whatever. Not only is it impossible from the point of view of religion and education, but from that of national and personal pride as well. In every instance definite provision is made that foreigners shall always take a secondary position to Mexicans. Indeed, Article 32 provides that:

"Mexicans shall be given the preference over foreigners, other things being equal, in all concessions or for all positions, posts or government commissions in which citizenship is not required."

Foreigners, furthermore, may engage in any business which involves the acquisition of property only if they forswear all right of appeal to their home government in matters affecting them or their interests. It is provided further that:

"Foreigners may under no conditions acquire direct property rights within a strip one hundred kilometers in width along the frontiers and fifty kilometers wide along the coasts."

Article 33 declares:

"The executive of the Union has the exclusive right to make any foreigner, whose presence here he may consider inconvenient, leave national territory immediately and without the necessity of previous judicial action."

Would a foreigner, say, who hopefully expressed a belief in hell fire, be an inconvenience to His Excellency?

Revolutionary and drastic changes have been made in the laws which regulate industry. Under the new Constitution an entire reorganization of business in the republic will be necessary, and private life and the servant question will likewise be deeply affected. It will be impossible, under the new code, for any youth of less than 16 years of age to perform any industrial night work, nor may he or she work in commercial establishments after 10 o'clock at night. Moreover, the labor of children under 12 years of age may not be subject

to contract. How these changes will react on the education and determine the school age of youths and children in industrial districts is hard to predict, inasmuch as the conditions in similar industrial districts in the United States afford little basis for comparison. There is some chance for comparison, however, if one approaches the problem from the side of the living wage, and of the laborer's standard of living in industrial districts here and in Mexico. The new Mexican Constitution makes explicit provision for the education of the laborer's children—at the expense of industry! It expressly designates education as one of the necessities which must be included when estimating the proper living wage for laborers in any given locality:

"The minimum wage which a laborer shall receive shall be what is considered sufficient, the conditions obtaining in each locality being taken into consideration, to satisfy the necessities of his life, education, and honorable pleasures, he being considered as head of a family. The laborers in every agricultural, commercial or manufacturing establishment shall have the right to participate in the utilities as regulated in Section 9."

This is Section 6 of Article 123. The machinery to secure this is provided in the third following section, Section 9:

"The minimum wage and the participation in utilities referred to in Section 6 shall be carried on by special commissions organized in each municipality subordinate to the Central Commission of Conciliation to be established in each state."

By inference, the amount of education necessary for each locality is more or less relative, since the living wage and the participation in utilities is determined by the local commissioners of the municipality, whose decision may apparently be reversed at any time by the Central Commission of Conciliation. There is little guarantee of uniformity, consequently, unless conditions happen to be substantially similar in the principal communities of the state.

Section 12 of the same article contains a still more astonishing provision (*italics ours*):

"The proprietors of agricultural, industrial, mining, or any other kind of business organization shall be obliged to provide

comfortable and hygienic living quarters for their laborers, and may not collect rent in excess of one-half of one per cent of the taxable valuation of the properties per month. *They must also establish schools, infirmaries, and other communal necessities. In case the plants are located in towns and employ more than one hundred laborers, they shall have the first mentioned obligation only.*"

One would have to go back to the Guilds of the later Middle Ages to find anything like a corresponding relationship between industry and education, though even then the parallel would be slight. The section apparently seeks merely to secure education for all industrial centers, especially when new enterprises are undertaken in villages, hamlets, or strictly rural districts. In reality it would penalize any new industrial undertaking outside of the towns, or any organization within the towns which employs fewer than one hundred men. Large businesses are very willing, as a rule, to cooperate with local civil authorities in furthering education and helping to maintain communal necessities such as hospitals and the like. It is utterly unjust, though, to force them to establish schools when it is no part of their duty or their occupation.

The sections of the Constitution which regulate commerce and industry lack, however, the legal refinement of the sections devoted to religion and education. In these sections, where decades of anti-religious spirit have gradually evolved a code which approaches the ultimate of tyranny, the subtleties of the various provisions are so perfect that the commercial and industrial legislation seems almost crude, by contrast, so obvious is its intent. Under the new code (which actually manages to improve upon the codes of 1857-1874 in these several respects), the Catholic Church will be forced out of Mexico as a corporate body. The country will become "the Mexican Mission" again, with the United States housing such of its seminaries or colleges as the generosity and privations of the faithful can maintain in exile. From these outposts the Mexican "mass priests" will go back to their stricken country—and to possible martyrdom. It is true, indeed, that Article 24 of Chapter I asserts:

"Every man is free to profess the religious belief which may be most agreeable to him, and to practice the ceremonies,

devotions or other acts of the corresponding cult in the churches or in his home, so long as these do not constitute a crime or offense punishable by law.

"Every act of public worship shall take place in the churches, which shall be at all times under the supervision of the authorities."

Some vague kind of right is hereby undoubtedly established, but what of the exercise of that right? Article 130 of Chapter VII is explicit on the point:

"It is the prerogative of the powers of the federation to exercise such intervention as the laws may provide in religious worship and external discipline. Other authorities shall act as auxiliaries of the federation.

"Congress may not enact laws establishing or prohibiting any religion whatever.

"The law does not recognize the individuality of any religious group designated as a church.

"The ministers of the congregations shall be considered persons exercising a profession and shall be directly amenable to the laws which may be formulated regarding it.

"State legislatures may only determine, according to local needs, the maximum number of ministers for the congregations.

"To be a minister in Mexico of any religious cult it is necessary to be a Mexican by birth.

"Ministers of the congregation may never, at a public reunion or at private gatherings convened as committees, nor in the ceremonies of worship, nor in religious propaganda, criticise the fundamental laws of the country, the authorities in particular, nor the government in general; they shall have neither passive nor active vote, nor the right to league themselves together for political purposes.

"In order to devote new buildings to the purposes of worship, the consent of the Department of Gobernacion shall be required and the government of the state have a previous hearing on the matter. There must be in each temple some person in charge of it and responsible to the authorities for the fulfillment of the laws on religious discipline in said temple as well as for the objects belonging to the congregation.

"The person in charge of each temple, together with ten other residents, shall at once notify the municipal authority

who the person is who is in charge of said temple. Notice of every change shall be given by the departing minister, accompanied by the new incumbent and ten other residents. The municipal authorities, under penalty of removal from their posts and a fine not to exceed 1,000 pesas for each offense, shall compel the observance of this disposition; under the same conditions they shall keep a register of all temples and another of all persons in charge of them. The municipal authority shall notify the Department of Gobernacion, through the State Department, of the granting of permission for the opening of any new temple. Gifts, except of real estate, may be collected in the temples."

Hedged about by such official supervision, the exercise of the right is, in honor, self-respect and conscience, impossible. The foreign missions and mission schools of even the most Protestant denominations will now have to withdraw, or else fundamentally alter their work. Foreign colonies, in the City of Mexico and other large centers of population, which have had churches of their own in the past will have to abandon them. Only a chaplain to an ambassador would be outside the law, since his oratory would be extra-territorial. To make sure of its purpose, however, so far as Mexico is concerned, Article 130 continues:

"Under no condition shall studies carried on in institutions devoted to the professional training of theologians be validated, authorized, or otherwise given official standing. Any authority which shall violate this provision shall be criminally responsible and the dispensation shall be null and shall carry with it the invalidation of the professional title for the granting of which the offense was committed.

Not only are seminaries thereby made impossible, but divinity schools in universities are likewise under a ban. It means the end of all education and study for the priesthood within the confines of Mexico. The seminaries and universities of the nearest foreign country are now the only hope. It means, likewise, the end of instruction in those associated subjects which are commonly taught "in institutions devoted to the professional training of theologians"—church history, exegesis, liturgy, liturgical music and liturgical art. An architect's office, even, would be interdict, if the law were

applied in its letter, for an architect's office might easily become a center from which religion could be spread.

Unquestionably, then, every man is free to profess the religious belief "which may be most agreeable to him"—in the circumstances *no religious belief at all!* The chapter which contains this magnanimous grant of an inalienable right provides further, in Article 3, that:

"Learning is free; that which is imparted in official educational institutions shall be laic as well as the primary, elementary and superior learning imparted in private institutions.

"No religious body, nor any minister of any sect, may establish or direct schools for primary instruction.

"Private schools may be established only subject to official supervision."

The law of December 4, 1874, had already provided, in Article 4, that:

"Religious instruction and the exercises of any form of religion are prohibited in all federal, state and municipal schools. Morality will be taught in any of the schools when the nature of their constitution permits it, but without reference to any form of religion. The infraction of this article will be punished by a fine of from 25 to 200 pesos, and dismissal from office if the offense is repeated."

The provision in the present code is the death blow to the existing religious school system of Mexico. All the widespread educational work built up, not without many privations and sacrifices, by Catholic priests and nuns, together with the schools of the Methodist Episcopal Church and other denominations, are swept away in one common disaster. With few exceptions this educational work and these schools have been under the direction of the parish priest or the local clergyman and the instruction has been confined strictly to primary education. The higher branches have been taught only in the larger institutions located at convenient centers of population in various parts of the country. The primary schools were, and are, too small, in most instances, to permit the employment of lay teachers. This is especially true of the Catholic schools, which once were located in almost every town of any importance in Mexico. These schools will now be

obliged to close their doors, for, even though enough lay teachers could be secured, whence are to come the funds for their salaries, inasmuch as "learning is free?" Even if funds are secured, what boots it, since "no minister or any sect may establish or direct schools for primary instruction," and the missionary zeal of the Christian brothers and the teaching sisterhoods is cannily forestalled by the simple phrase—"no religious body." The devil's wisdom behind the Constitution realized full well that to grasp the child was to grasp the future. Sow the seed of infidelity in the primary soil and the harvest in the elementary and superior fields of education can be left to itself. In spite of the most zealous care at religious hands, it would grow there, as all weeds grow, with marvellous swiftness and unlovely flowering.

In order to make sure that no zealous hands can be present to undertake such harvesting as may escape the first and present gleaning, the Constitution further provides, in Chapter I, Article 5, that:

"The state may not permit the fulfillment of any contract, pact or agreement the object of which is the curtailment, loss or irrevocable sacrifice of the liberty of man, whether for purposes of work, education or religious vow. The law, consequently, does not permit the establishment of monastic orders, whatever may be their denomination or the object under pretense of which they are founded."

Benedictine, Dominican, Franciscan, Jesuit, Marist—all are proscribed. No nun may appear within the borders of Mexico. Thereby is reaffirmed the law of February 26, 1863, Article I:

"All religious communities of women are suppressed throughout the republic."

And the law of December 4, 1873, Article 19:

"The state does not recognize monastic orders, nor can it permit their establishment, whatever their name or the object for which they are founded. Any orders that may be secretly established shall be considered unlawful assemblages which the authorities may dissolve should the members attempt to live in community, and in all cases the superiors or heads shall be judged criminals, infringing on individual rights. . . ."

Lest there be any crevice in the law through which religion-

less Mexico might be evangelized from abroad, the new code specifies that:

"To be a minister in Mexico of any religious cult, it is necessary to be a Mexican by birth."

There is the final challenge, and Mexicans "by birth" are answering the challenge in a struggling seminary at San Antonio, Tex. From a "lost province" of Mexico missionaries are returning in little bands to a nation that has lost far more than provinces, that has lost the very Bread by which alone it can hope to live. It is to a desolate country that these missionaries, "Mexicans by birth," are returning. When peace at last is restored to Mexico, they will have before them the task which confronted the first band of twelve Franciscans in 1524—to establish themselves, and to build or restore the churches and the convents, together with that constant companion of both, the school. Mexico will once more need complete evangelization, if the present code and its authors remain long in authority. So terribly much damage and destruction has been wrought already that little more physical harm can possibly result to the material surroundings of religion and education. There are infinite possibilities yet for endless moral and spiritual disasters speedily to ensue. The death of all religion in Mexico has been decreed. The murder has first been done upon the body of education. Slay her, and with her, religion, take to yourself their family of spiritual children, and with your naked hands you can choke the very spirit of the nation. Happily, no strength is great enough to crush out the real life from that body which has given to Mexico, in spite of Mexico's modern, atheistic self, most of what Mexico can boast in the way of civilization. Other men and women, of other centuries and in other countries, in the pride of their passions, the lusts of their spirit, or the madness of their brain, have tried to crush this eternal Power, and failed. So will the destroyers of Mexico fail, not perhaps in a day or even in a generation, but fail they will, for it is written in the Book of Books that against this Power everlasting nothing can or shall prevail.

THOMAS QUINN BEESLEY.

CORRELATION OF THE SCHOOL SUBJECTS ¹

The first step towards organizing the content of education consists in relating it to the supreme end of education, and the second step consists in bringing out the interconnections between the various materials of the content of education. Only this second step makes the instruction a continuum and renders it analogous to organized matter. This point of view is in practice much less common than even that of ethical concentration. Educators will naively arrange a course of study by simply joining together different subjects; they regard only the individual content of the several subjects, without once asking whether all this mass of heterogeneous materials will coalesce into an organic whole, or whether the parts of the course will correspond to and complement one another. The only bond that connects the branches is, in the eyes of many a pupil, the strap that holds together his school books. This is significant of the atomism prevailing in modern education, which attempts to produce a living organism by merely bringing together various subjects, as though something living could ever result from a mechanical juxtaposition of things. To these false notions we must oppose the true view of Plato, who, because of his organic world-view, insists that all subjects be surveyed in the light of being connected with one another, and that they cannot be understood except in the light of these interconnections.

The ancients regarded this view as an established principle. Cicero refers to it as to a universally acknowledged truth when treating of the common bond that unites all noble and humanistic studies, and which, if fully recognized, allows us to realize the wonderful concord (consensus) and harmony (consensus) of science.² Vitruvius gives it a didactic turn when treating of the

¹The REVIEW presents herewith a specimen chapter from the English translation of Otto Willmann's "Didaktik." Father Felix Kirsch, O.M.Cap., of St. Mary's Monastery, Herman, Pa., has rendered a great service to Catholic education in the English speaking world by preparing a good English translation of a systematic work on the science of education from the pen of so eminent a master as Otto Willmann. Willmann's work and influence are needed at the present time to counteract a pernicious educational philosophy which is rapidly gaining ground in this country. The English translation will be brought out by B. Herder, of St. Louis, and we bespeak for it a cordial welcome from Catholic and non-Catholic educators alike.

²Cicero, *de orr.* III, 6, 21.

various sciences that the architect is in need of. "To the inexperienced," he says, "it will seem a marvel that human nature can comprehend such a great number of studies and keep them in the memory. Still, the observation that all studies have a common bond of union and intercourse with one another (*conjunctionem rerum et communicationem*), will lead to the belief that this can easily be realized. For a liberal education forms, as it were, a single body made up of these members. Those, therefore, who from tender years receive instruction in the various forms of learning (*variis eruditionibus*), recognize the same stamp (*notas*) on all the arts, and an intercourse between all studies, and so they more readily comprehend them all."³

Christian thinkers upheld the view of the organic unity of science. The *Doctrina Christiana* of St. Augustine presents not only a scheme but also a *πῶρον*. The Schoolmen conceived science as the rational form of recognized truth, and regarded God as the last ground of the unity of truth and, therefore, of sciences also.⁴ The medieval encyclopedists followed St. Augustine and divided the sciences as something objectively true and knowable, whose internal structure must be the standard for any division made. Lord Bacon was the first to divide the sciences according to psychological principles, a fact that is connected with the growth of Nominalism which denied the objectivity of thought; in the encyclopedias, too, the subjective viewpoint crowded out the objective; psychological unity was regarded as sufficient.

The older didacticians did not bring out the organic view, for the reason that they attached most importance to eloquence and erudition and slighted philosophy, thus abandoning the ground upon which the various sciences are chiefly differentiated.

2. Herbart who was so eager to coordinate the school subjects for the purpose of making them into a psychological unit, dealt with the problem of correlation and described it thus: "The interconnections of human knowledge must be investigated in the most accurate manner, so as to enable teachers to set any interest once excited to work immediately in all directions, in order to accumulate the usury of learning on this interest as well as on the capital that has been acquired, and in order to avoid as

³ Vitruvius, *de archit.* I, 1, 12; *The Ten Books on Architecture*, transl. by M. H. Morgan, Cambridge, 1914, pp. 10-11.

⁴ Willmann, *Geschichte des Idealismus*, II Ch. xlii.

far as possible such intellectual disturbances as might diminish the capital."⁵ He also discusses the mediatory position of philosophy,⁶ the associating character of geography⁷ and makes some pertinent suggestions, which were well carried out and supplemented by Ziller. The whole question has ever since been much discussed, and, though for the most part only psychological unity has been sought, the objective organic side of the matter naturally reasserts itself.

Philosophy is the discipline that is by its very nature adapted to unite the sciences, and only by reintroducing it into the schools shall we obtain the foundation for more unified instruction. We have elsewhere shown that all school subjects meet in philosophy and that the Aristotelian philosophy is, through its relation to the individual sciences, especially well adapted to be the capstone of instruction. Trendelenburg has demonstrated, in his commentary on Aristotle's logic, that any course of instruction based thereon will touch upon all domains of human knowledge; and it would not be difficult to show that the same is true of an analogous treatment of psychology and ethics. The fact, however, that philosophy combines different elements of science as well as tendencies of scientific research will, of course, only be realized when the study of philosophy is itself taken up. Still a course of instruction that is, as it were, orientated philosophically can even before this evoke valuable associations, which prepare the ground for the instruction in philosophy. At all events, philosophy should be taught as a special branch and incidental propaedeutic discussions will not suffice. Such discussions fail as much to obtain the desired results as the reading of chrestomathies fails to produce any results comparable with the profit gained from the thorough study of an entire classic; nay, they fail even more, because they are more heterogeneous than literary titbits. Though they may set the pupils thinking, they will encourage the erroneous notion that mere thinking is philosophizing, whereas philosophy stands in need, more than any other science, of a positive foundation of knowledge.

Geography is the chief associating science, and the map is its

⁵ *Observations on a Pedagogical Essay*, transl. by Eckoff, in Herbart's *A. B. C. of Sense-Perception and Minor Pedagogical Essays*, New York, 1896, p. 71.

⁶ Herbart's *Pädagogische Schriften*, edited by Willmann, II, pp. 123 ff.

⁷ *Outlines of Educational Doctrine*, transl. by Lange, New York, 1913, 264 p. 264.

unifying scheme. Even young children may be habituated to ask always for the where, and this habit will assist them in connecting diversified knowledge. We have elsewhere touched upon this valuable phase of geography, and we have likewise laid down the principle that there should be a continuous interrelation between the sensuous horizon (the pupil's actual environment) and the imagination, which principle is implied in the designation that we recommend for geography, *Welt-und Heimatskunde* (general and home geography). This designation suggests that we make use of the associating power of geography even more than is usual at present. The home offers historical, geographical and natural history materials united in one life unity (*Lebenseinheit*); but to deal with the life units is, as we shall later prove, one of the functions of natural history. Natural history can have no more proper and no more useful aim than to acquaint the pupils with natural objects of their environment, and this knowledge should be imparted by showing these objects in their relations to other phenomena and by comparing them with foreign products. With such a scope, natural history has obviously many points of contact with geography, and these two subjects had, therefore, best be taught together.

As an associating science, history occupies a middle position between geography and philosophy, for time regulations are less elementary than space relations and less abstract than rational relations. It is as easy to cultivate the habit of asking when? as that of asking for the where. The first aim of the instruction in history should be to unite the historical elements contained in all the branches of the curriculum; and by pursuing this aim the teacher of history will not unduly extend the scope of his special subject. If the historical chart—which groups materials from political, ecclesiastical, literary and social history—is properly used as an educational instrument, the teacher of history may occasionally enter into details without fearing to lose the thread of the chief events. Every text-book might have a historical appendix which should summarize all the historical materials that the book contains. This historical appendix would also be the proper place for brief biographical sketches of famous savants. The historical maps are the bridges connecting geography with history.

3. Because of the universal importance of language, philology

is connected with all sciences and should also be treated in the course of instruction as a connecting link between the different branches. But this presupposes that philology will have unified the variety of its own content, and primarily that—a point much dwelt on by Comenius—it will have established the proper relationship between the matter and the form of language. There are two sides to the problem: all language instruction must be related to the content and must insure an increase in the knowledge of things, and, on the other side, all gain in material knowledge must increase the power of language expression. The first principle should be applied primarily to the reading of authors; no classic should be regarded from its formal side alone, but rather as a source whence much valuable knowledge of things and facts can be derived, i.e., there should be a due proportion between the attention paid to form and that paid to matter. The same principle holds for the elementary language exercises, which should serve other purposes than that of merely "drilling" on the grammar rules. The chapters of unconnected sentences in our exercise books are unorganized material, though their arrangement in regard to the application of the grammar may be artificially perfect. The *Epitome Historiae Sacrae*, now gone out of use almost entirely, was a more dignified and also a more rational Latin primer.

The second principle, that all instruction should be such as will increase the power of language expression, should be applied primarily to the instruction in the mother tongue. It is proper that the exercises in the correct use of the mother tongue take their material from all the branches taught. To hear the spoken word, to understand what was spoken, to dissect the language forms and then reunite them, to apply in speech and writing the increasing skill—this is the series which one might justly call the philological circle. All foreign language studies should be focussed upon the mother tongue, and Comenius rightly claimed that the grammar of foreign languages should be coordinated with it. The didactic materials of the different languages should also be paralleled with one another, and this will facilitate the organization of the content of education. The circumstance that the grammars of all modern languages are patterned after the ancient grammar, renders this parallelization less difficult. Comparative philology has, moreover, discovered many parallel features in the phonology

and etymology of the different languages. Still, the most important element is the parallelization of the study of syntax, which should be based on logic; but this must be done more intelligently than in Karl Ferdinand Becker's "Organismus der Sprache."⁸ We shall do well in following Ziller's advice to study the native and foreign literatures as parallel with one another;⁹ both modern and ancient authors should be read in pairs; Homer and Virgil, Shakespeare and Schiller, Sophocles and Schiller, Longfellow and Tennyson, Tennyson and Vergil—can all be read simultaneously.¹⁰ The details of prosody and rhetoric should also be taught more from the viewpoint of being common to all languages. The matter, as now taught by each language teacher, is torn apart and its organic wholeness is thus not realized.

Every text-book should have, beside the historical appendix, also a terminological appendix to explain all the technical terms used in the body of the book. The "termini" stick longest in the memory; and the explanations, if properly connected with them, will also be remembered more easily, and the full understanding of the technical terms will be no mean aid to the understanding of the whole subject. The list of technical terms will bring home the intimate connection between the word and the thing expressed. The pupil with a talent for philology will feel at home among the words, but he will also be taught never to separate the word from the thing that it signifies. Another pupil with a talent for the *realia* will be taught the scope and value of language studies. Such historico-terminological appendices to our text-books in history, geography, mathematics, physics, natural history, etc. would bring together ancient and modern elements and would attain what von Wilamowitz-Moellendorff attempted in his Greek reader,¹¹ which has but this one defect that it is far beyond the class of students for whom it is intended.

4. Of all the school subjects, mathematics would seem to be

⁸ Cf. Hornemann, *Gedanken und Vorschläge zu einer Parallelgrammatik*, Hannover, 1888.

⁹ *Grundlegung zur Lehre vom erziehenden Unterricht*, XIX, p. 463, etc.

¹⁰ Cf. Warren, *Vergil and Tennyson in Essays of Poets and Poetry* (New York, 1909) and Mustard, *Tennyson and Vergil in Classical Essays in Tennyson* (London, 1904.)

¹¹ *Greek Reader*, selected and adapted with English notes from Prof. von Wilamowitz-Moellendorff's *Griechisches Lesebuch*, by E. G. Marchant, London, 1906.

least adapted to be correlated with the other studies, and, as a matter of fact, it is isolated in modern education. Though its peculiar position in the family of the sciences may partly account for this isolation, yet the principal causes for it are the scant attention given to the threads connecting mathematics with the other subjects and the wilfulness with which the schools abandoned the courses of study in which this branch was properly correlated. In the system of the liberal arts, arithmetic and geometry were continued in the theory of music and astronomy, and the latter was the capstone of the entire course. The restoration of this relationship would mean a great gain for our school mathematics: a course of mathematical instruction that led up to the elements of spherical astronomy would be better rounded off and more compact than anything we have at present, and by aiming at something definite and tangible it would bring out the connections between mathematics and other interests and studies. The starting point of mathematical instruction should, like its aim, be of the sensuous world, just as the discovery of the limitations of the latter is one of the functions of mathematics. Figuring connects arithmetic with the circle of experience, and the attempt has been made to establish similar connections for geometry by means of geometrical object lessons. The science of geometrical sense-perception should be considered, as Fresenius puts it, as "a grammar of nature," and by coordinating the object lessons with drawing and natural history we shall obtain what is called form study, a subject whose content connects it with various other branches but whose chief aim is to fit the mind for systematic geometry.

A further means for correlating mathematics—and one that will at the same time correlate also physics, a related subject—consists in the proper use of the history of mathematics and physics, both of which are traceable to the ancients, who, however, did not teach physics in the schools. The teacher should not rest satisfied with the mere names of the Pythagorean theorem, the Archimedean principle, the Hypocratic moons, but should use the occasion for presenting the presuppositions and methods of the ancient scholars. Our school geometry is at present following too closely the methods of Euclid, without, however, avowing its indebtedness to the Alexandrian mathematician; the contrary course would be the right thing: to acknowledge gratefully the

debt we owe the ancient teacher, but to exchange his rigid demonstrative form for the more pliant genetic method.

The historical connection of mathematics with music may recall that mathematics as well as physics are internally connected with the fine arts; but on account of the subordinate position that the fine arts occupy at present in the school curricula, we lose sight of these internal relations. Acoustics is basic for the theory of music, optics for the theory of drawing, and mathematics for the science of the beautiful. Mathematics and aesthetics are, indeed, so closely interconnected with each other that they have been said to coincide. "Aesthetics," says Zeising, "coincides in a certain sense, with mathematics, the only difference being that mathematics is concerned with nothing else than the rationality of the sense-perception of space and time, whereas aesthetics inquires into the effect of these rationalities upon the feelings."¹² The science of the golden section, which abounds in educational elements, occupies the borderland between mathematics and aesthetics.

5. When arranging a course of study the educator should remember that the units currently established in the schedule of recitation periods, Latin, history, physics, etc., are not the only ones that deserve attention. Other important units are: the language studies, the literature studies, classical antiquities, knowledge of the home environment, knowledge of one's native country, etc. These domains are apportioned among different branches and teachers, which is unavoidable; but still it remains a deficiency that can be remedied only by a careful attention to the interconnections. The school must, in every possible way, do justice to the actual interrelation of the materials. The unavoidable framework should not conceal the things itself, and the lines which we draw for facilitating the study of the picture should not cut up into disjointed parts what is to be appreciated in its entirety.

The teacher of every branch must ever be alive to the points of contact between his and the related subjects; he must draw the attention of his pupils to these points, must let them realize the importance of being familiar with the borderlands, and correct any defects he might note in this regard. This presupposes, of

¹² *Neue Lehre von den Proportionen des menschlichen Korpers*, Leipzig, 1854, p. 122.

course, that the teacher be interested not only in the subject he is teaching but in all the branches taught in the school, and that he may never be out of touch with any of them. We cannot expect more of the pupils than of the teacher, and the teacher must in all things be a model to his charges.¹³

¹³ Cf. *Correlation* in Monroe, *Encyclopedia of Education*, and Burns, *Correlation and the Teaching of Religion* in the *Catholic Educational Association Bulletin*, Vol. xi, No. 1, pp. 37-49.

THE EDUCATION OF WOMEN DURING THE RENAISSANCE*

(Continued)

The spirit of Louise of Savoy still predominated at the court of Francis I when the fourteen-year-old Catherine de' Medici entered it as the bride of the Duke of Orleans, afterwards Henry II. Catherine's childhood had been spent in tribulation and turmoil, first as an orphan in the care of her grandmother, and when bereaved of that guardian, in successive convents of Florence, either as ward or as hostage, according as the friends or the enemies of her family had her in custody. The short time of security and happiness spent with her uncle, Pope Clement VII, before her betrothal was not of sufficient duration to make a lasting impression on her nature.⁴⁴¹

The correspondence which Catherine held with the nuns of Florence is evidence of the strong attachment which she felt for her former teachers, and of the influences which she there received even under circumstances so unfavorable to solid training.⁴⁴² But the young girl seems to have been easily led into the by-paths of indifference when she reached France, freely chanting Marot's psalms and listening to the discourses of the reformers, if not practicing the reading of French from Calvin's *L'Institution chrétienne*, which the author dedicated to her father-in-law when Catherine was in her sixteenth year (1535).⁴⁴³

All impartial historians of the regency of Catherine de' Medici agree in their estimates of her services to the cause of the Renaissance at the Court of France. It is plain that she was "Dictatorial, unscrupulous, calculating and crafty," and that, "The subtlety of her policy harassed all parties concerned,"⁴⁴⁴ but the indications are that she was not immoral in the sense that she encouraged feminine dishonesty, openly or otherwise. In spite of the differences of politico-religious policies which divided the hearts of the

* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

⁴⁴¹ Cf. de la Ferrière. Int. to *Lettres de Catherine de Medici*, I. Paris, 1880-1909.

⁴⁴² *Ibid.*, I, 49 ff.

⁴⁴³ Le Vicomte de Meaux, *op. cit.*, 13.

⁴⁴⁴ Catholic Encyclopedia, *Catherine de' Medici*; *Ibid.*, *Saint Bartholomew's Day*.

courtiers and duplicated that of the Queen, the struggle that checked literary progress throughout the kingdom for nearly a century had apparently as little effect on the private life of the Court as the ducal wars of Italy had on the Palace Schools of Italian humanism.

Here the political ambition of the Guise party, materially helped to promote the interest of woman's education, after the death of Francis I, through the interest taken in Mary Stuart by her guardian, Cardinal Lorraine (Guise). This Cardinal was connected with the College of France, and was one of the greatest humanists of his time.⁴⁴⁵ Under his guidance and that of the Medician Queen, a new phase of Renaissance life arose at the Royal Court, closely corresponding to the Florentine Revival in its artistic features, and in its literary features rather Spanish-Italian than Italian-French. From the results obtained on the moral and religious side, it may be inferred that the Cardinal's influence considerably outbalanced that of the Queen.

In Mary Stuart's theme-book is preserved the history of this phase of the movement, while in the story of her life and that of her companion students there is evidence of the efficacy of humanistic training in the face of difficulties such as those arising from the adverse circumstances attendant upon politico-religious differences. Both the form and content of this little book furnish a good specimen of the method employed by the humanists at the Court of England, under the direction of Vives and Ascham. Noting this fact the editor calls attention to the similarity between Mary's notebook and the one kept by Prince Edward,⁴⁴⁶ concluding therefrom that her tutor may have come with her from England. The influence of Italy, however, at the Court of France during this time was strong and it is an established fact that all the humanists of the Italian school employed methods based upon a unified system of pedagogy, while in practice they drew inspiration from their colleagues. Publications of Vives' pedagogical works were also widely circulated at this time and not unknown at the Court of France.⁴⁴⁷

Whether consciously or unconsciously Mary's tutor followed Vives, exercising her in the letter-forms on themes of "morality and

⁴⁴⁵ Cf. Lefranc, *op. cit.*

⁴⁴⁶ Harleian MSS. 5087.

⁴⁴⁷ Cf. Watson, *op. cit.*, xiv.

courtesy," and only a very superficial reading of the text could lead to the conclusion drawn by the editor of the only printed edition,⁴⁸ when he says: "As to the turn and form of this education, it was naturally, in accordance with the character of the time, rather profane than sacred. The first letter is an invocation to the sacred muses, and the gods are as frequently cited as God."⁴⁹

The first two letters, written as all the others, in French on the left hand page and in Latin on the right, run thus:

"Puis que les Muses (comme toutes autres choses) prennent leur commencement de Dieu: il est raisonnable, que pour bien faire l'oeuvre que je commence, mon entrée soit de par lui, et que du tout mon entendement implore son aide et sa grace très sainte. A Reims.

"Quum musae (ut caetera omnia) principium a Deo accipiunt, aequum est, ut bene faciam in ea re quam aggredior, meus primus aditus. . . .

"Ce n'est pas assés au commencement de tes estudes, ma seur très aimée, de demander l'aide de Dieu: mais il veut que de toutes tes forces tu travailles. Car, ma mie, les anciains ont dit que les Dieus ne donnent leurs biens aus oisifs, mais les vendent par les labeurs. Adieu, et m'aime autant que je t'aime. A Reims.

"Non est satis in principio tuorum studiorum a Deo petere auxilium. Sed ipse vult ut totis viribus labores. Nam, amica summa mea et soror, antiqui dixerunt Deos non dare bona sua otiosis, sed ea vendere laboribus. Bene vale, et me, ut amo te, ama."

This thought, "God helps those who help themselves," is worked out in lessons in diligence and thoroughness throughout a number of the remaining themes. On the moral side, the exercises are evidently intended to give the Princess a high and sacred idea of her future duties as a ruler, and to implant in her heart the germs of all the virtues. Some of the letters are directed to Elizabeth, daughter of Catherine de'Medici, one of Mary's companions in study. To this Princess, as to a younger sister, are addressed the counsels which the tutor evidently intended for Mary herself.

⁴⁸ *Latin Themes of Mary Stuart, Queen of Scots.* Edited by Montaignon. Warton Club, No. 3. London, 1855.

⁴⁹ *Ibid.*, Int. p. x.

Among these are such exercises as the following: "I wrote you yesterday, my sister, that virtue follows upon the study of good literature, and for this reason is more necessary to us princesses than to others. For since a prince surpasses his subjects in riches, in power, and in authority, so should he excel in prudence, in counsel, in benevolence, in affability, and in all kinds of virtue. For this reason the Egyptians painted an eye on the sceptre of their kings and said that no virtue is so becoming to a prince as prudence."⁴⁸⁰

Other letters relate the subject matter of her reading, and draw the lessons intended to be conveyed by the text. Some are from Aesop's fables, from Erasmus' dialogues, from Cato, Cicero and Plutarch. The practical turn given to these lessons also appears. In one addressed to Elizabeth and to her sister Claude, there is the following advice: "It was but just, my very dear sisters, that the Queen commanded us yesterday to do as our governesses say. For Cicero says, in the beginning of the second book of the *Laws*, that he who knows how to command well, has first well obeyed, and that he who obeys modestly, is worthy to command in the future. Plutarch, an author worthy to be believed, says that the virtues are learned by precepts as are the arts, and makes use of this argument: Men learn to sing and to dance, to read, to till the ground, to manage a horse, to put on their shoes, to dress themselves, to cook. And do we think that to overcome our affections, to command in a republic (of all things most difficult), to well conduct an army, to lead a good life, do we think, says he, that all this comes by chance? Let us not think it, but let us learn to obey now, that we may know how to command when we shall be of age."⁴⁸¹

The next letter is addressed to a boy, Claude, either to a real companion, or probably to her cousin Claude, with the gender form changed to give practice in grammar. The salutation is: Ma. Sa. Regina Claudio Quarlocoio condiscipulo, S.P.D. Here the recipient is advised to beware of flattery and to distrust praise. It begins: "Quibuscumque virtutibus, sapientia, eruditione, et aliis gratiis praeditus sis, ne gloriare, sed potius da gloriam Deo qui solus caussa [causa] est tanti boni."

Other thoughts developed are: The true grandeur and excellence

⁴⁸⁰ *Op. cit.*, No. 3.

⁴⁸¹ *Ibid.*, No. 9.

of a prince is not in dignity or gold or purple or jewels or other empty pomp but in prudence, virtue, wisdom and knowledge: A prince should not boast of the glory of noble birth but of the virtue of his ancestors.

Speaking of the idea of Plato, that a prince should be the watchdog of the flock, St. Paul and Solomon are quoted and then: "Let us learn the virtues now, then, my sister, that we may become the faithful watchdogs of our flocks and not wolves, nor bears, nor lions." And in the next letter the thought continues: "If in our youth we study to be virtuous, the people will not call us wolves or bears or lions, but honor and love us as children love their parents. 'He hates who fears.'"⁴⁸³

That theory was aided by practice is again apparent in a theme written shortly after these (Aug. 25, 1554): "When yesterday evening, my master asked you to reprove your sister, because she wanted to get a drink, wishing to go to bed; you answered him that you wanted a drink yourself as well. See then, sister, what we ought to be, since we are the people's example. And how shall we dare to reprove others if we are not ourselves without fault? A good prince should live in such a manner that little and great may take example from him. . . ." ⁴⁸³

Another letter addressed to Elizabeth has the following passage: "I have heard, sister, that yesterday at your lesson you were self-opinionated. You have promised to be so no more. I beg of you to abandon that habit. And think that when the princess takes up her book, she should take it not only to amuse herself but to return from her lesson bettered by it." ⁴⁸⁴

Of the virtue of liberality, for which the Queen of Scots was renowned, there are reflections in the exercises. In one of the letters to Elizabeth is recounted the incident of the request made to Alexander by Anaxarchus for one hundred talents with which to erect a "college," and the desired effect of Alexander's example of generosity on the prince. The letter ends: "Seeing this king acquire so great renown for liberality, I am sorry that I have not wherewith to prove my good will." ⁴⁸⁵ And the next exercise ends with: "Let us learn, sister, that it is more honorable to give than to

⁴⁸³ *Ibid.*, Nos. XIV-XVII.

⁴⁸⁴ *Ibid.*, No. 29.

⁴⁸⁵ No. 25.

⁴⁸⁶ *Ibid.*, No. 49.

take, and let us think that God has not given us riches to be stored away, but to be dispensed to those in need."

One of the letters addressed to Mary's uncle, probably the Cardinal, is as follows: "M. Sc. R. Avunculo a Lotheringia S. P. D.—Carueades said that the children of kings learn nothing better than to spur a horse, because in everything else people flatter them. But a horse, because it does not know whether its rider is a rich man or a poor man, a prince or a private citizen, throws him when he manages him badly. And we still often witness the truth of this: for not only the nurses and the companions and servants of princes flatter them but even the governors and preceptors, not considering what will make them better but what will increase their riches. O wretched condition! what makes the poor suffer so much is that princes are not well educated. This makes me beg you, uncle, to recommend me always to those who possess virtue rather than riches."⁴⁵⁶

The letters addressed to the Dauphin are interesting indications of the spirit which directed the education of the parties to the political marriages of the time. The lack of the romantic element is conspicuous, such topics as the following forming the theme: "M. Dei Gratia Scotorum Regina Francisco Delphino S. P. D.—When I read of Alexander's great exploits, the greatest deeds in arms ever accomplished, I have noted, My Lord, that he loved nothing so much as letters. For when they brought him a little casket, so beautiful that there was nothing else like it among the riches of Darius, and when they asked him to what use it should be put, one saying one thing, another, another; 'It shall protect Homer,' he said, by which he would say that there was no treasure like him. . . . Love letters, then, My Lord, which not only will increase your virtues but which will render your great deeds immortal."⁴⁵⁷

In the next letter the Dauphin is exhorted to converse only with good and wise people and to love his preceptor, after the example of Alexander.

The religious influences back of these moral precepts appear in several of the letters, notably in one addressed to Calvin: "Socrates says there are two ways by which the spirit leaves the body. Those who have kept themselves chaste and whole, and who in

⁴⁵⁶ *Ibid.*, No. 23.

⁴⁵⁷ *Ibid.*, No. 53.

the human body have led the life of the gods, return easily to them, while those who are all stained with vices, are on the road that is turned away from counsel and from the presence of the gods. The spirits of such as have been the servants of voluptuousness are a long time groping upon earth before entering the heavenly abode. You see then that Socrates, Plato and several other moral philosophers had a knowledge of Purgatory, which you, living under the Law of Grace, miserably and to your perdition, deny. May Jesus Christ, the Son of God, recall you, Calvin."⁴⁵³

In another, addressed to Mary's uncle, there occurs the following passage: "The reason why so many men err these days in Holy Scripture is because they do not approach it with a pure and clean heart. For God does not impart His hidden secrets but to the innocent and good. And it is not easy for all to understand the things of God, which you know better than I. I have read that Simonides, being asked by Hiero what God was, and what were His attributes, he demanded a day in which to reply; and when asked the answer the second day, desired another two days; but always doubling the time, and Hiero questioning him as to the cause of this, 'Because,' replied Simonides, 'the more I think, the more obscure the matter appears.'"⁴⁵⁴

With the twenty-sixth exercise, begins a series of letters on the learning of women, in which the usual humanistic arguments are brought forward and a long list of examples of learned women given. Besides a number of famous Greek and Roman women, mention is made of "Elizabeth, the German Abbess, who wrote many beautiful prayers for the sisters of her convent, and a work on the way to go to God." A list of Italian Renaissance women also appears: Cassandra Fidele, with mention of the epistles of Poliziano; Battista di Montefeltro; Isotta Nogarola; Constantia Sforza, and her daughter Battista. The first exercise begins: "In order to answer those gentlemen who said yesterday that it is proper for women to be ignorant."

When Mary Stuart was 14 years old she delivered a Latin address in the presence of the Court on this subject.⁴⁵⁵ The study required to put into passably good Latin such exercises as these apparently rendered it possible to the student to compose of herself

⁴⁵³ *Ibid.*, No. 18.

⁴⁵⁴ *Ibid.*, No. 24.

⁴⁵⁵ Brontôme, *op. cit.*, Vol. V, Dis. III, p. 83 ff.

such an address, rather than to recite by rote a composition of her tutor's, as the editor concludes.⁴⁶¹ His testimony that the Latin themes are written in Mary's own handwriting, of which he gives specimens, and in different ink, apparently at various times, while the French version is composed in the same ink and apparently all at one time,⁴⁶² seems good evidence that the method of Vives was here employed.

The proficiency attained by Mary Stuart and her companions under this training, points to the fact that the practical humanists who assisted Cardinal Lorraine by superintending the princesses' daily studies, partook of his spirit and shared his zeal. There is no positive evidence available as to the precise identity of these tutors, except the passing mention of their names. In the household accounts of the Queen of Scots,⁴⁶³ from 1548, the year of her arrival in France, to 1553, there appears (1550) the name of Claude Millot, "*Maistre d'école à 200 livres de gage,*" while among the accounts of the household of the Dauphin and the other sons of Henry II are the following items:⁴⁶⁴ "*Précepteurs à 500 livres de gages.— Pierre Danès, maistre d'escolle et précepteur de M. le dauphin, hors en 1559. Jacques de Corneillan, év. de Lavaur, précepteur et aumonier de M. le dauphin, en 1557. Jacques Amyot, abbé de Bellosanne, précepteur et aulmonier [aumonier] de M. M. les ducs d'Orléans et d'Angoulême, en 1547.*" Henri le Maignan, is mentioned as tutor to Marguerite, the youngest daughter of Henry II and of Catherine de' Medici.⁴⁶⁵ Ronsard and Du Bellay were both at Court at this time.

Among the Italian courtiers that followed Catherine de' Medici to France were the poet Louis Alamanni; the four Strozzi brothers, sons of Clarisse de' Medici; the Count of Mirandola, and his two sisters.⁴⁶⁶ Further wholesome companionship, if not in study, at least in the other exercises of the day, was furnished Mary by the presence of the noble ladies who accompanied her from Scotland. Among these were Ann and Mary Flemming (*de Flamyn*); Mary Seton; Mary Livingston (*Livington*) and Mary Beaton.⁴⁶⁷

⁴⁶¹ Montaignon, *op. cit.*, p. xvii.

⁴⁶² *Ibid.*, pp. iv and viii.

⁴⁶³ Ruble, *La Première Jeunesse de Marie Stuart*, 281 ff. Paris, 1891.

⁴⁶⁴ *Ibid.*, 267 ff.

⁴⁶⁵ Ruble, *op. cit.*, 141.

⁴⁶⁶ Cf. de la Ferrière, *op. cit.* Int. to I, p. xxxiii.

⁴⁶⁷ Ruble, *op. cit.*, 281.

The usual accomplishments of Renaissance girlhood are here exemplified, such as proficiency in music, in the modern languages, in physical exercises, especially the classical dance, in embroidery and all kinds of needle work.⁴⁶⁸ Among Mary's personal accounts are items of outlay for these such as: (1551) "*Pour deux livres laine torse pour servir à la royne d'Ecosse à apprendre à faire ouvrage—32 sol.*"⁴⁶⁹

Brantôme testifies that besides her proficiency in Latin, Mary Stuart was remarkably facile in speaking and writing French and that even the "barbarous" language of Scotland fell in harmonious accents from her tongue. He also testifies that all during her stay in France she reserved two hours each day for study and reading: "She loved poetry and poets," he continues, "and above all M. de Ronsard, M. du Bellay, and M. de Maison Fleur, who wrote beautiful poems and elegies for her. . . . She herself composed beautiful and graceful poems, and quickly, as I often saw her do, retiring into her chamber and returning immediately to show them to the company of honest people there assembled."⁴⁷⁰ Of the verses claimed by her enemies to be criminally addressed to Bothwell, Brantôme asserts positively that both he and Ronsard examined them and that the latter declared them to be entirely foreign to her style and to her habits.⁴⁷¹

In connection with the controversy over Mary Stuart's relations with Bothwell and the above mentioned verses, is a work produced by "Simon Goulart,"⁴⁷² which offers a striking example of the length to which party spirit carried men in these troubled times. This author quotes specimens of verses, in support of his assertions as to the depraved character of the Queen of Scots, but in none of these verses does the name of the alleged recipient appear, nor any direct allusion to him. A very curious conclusion drawn by the author of these *Mémoires* is that of the utter wickedness of a life that could prompt such bitter acts of contrition in the last hours.⁴⁷³

If Mary Stuart's after career proved her lacking in shrewdness and even in consummate virtue, as the unascertained facts of the

⁴⁶⁸ Cf. Brantôme, *op. cit.*, Vol. V, Dis. III.

⁴⁶⁹ Ruble, *op. cit.*, 305.

⁴⁷⁰ *Op. cit.*, V, 84.

⁴⁷¹ *Ibid.*

⁴⁷² Evidently, "Goulart," 1543-1628. Protestant Theologian and writer, Geneva. Cf. Goulart, *Mémoires de l'estat de France sous le règne de Charles IX*, I, 142-226. Meidelbourg (Geneva), 1578.

⁴⁷³ *Ibid.*, 224-228.

Bothwell case still leave open to question,⁴⁷⁴ the history of her tremendous trials, whether public or private, and of her conduct through them, is the history of the Renaissance heroine, crowned with honor in her moral victories and with pity in her sad misfortunes. "During the whole of Mary's residence in France," says Father Stevenson, "not one single censorious voice (as far as I know) was ever raised to the disparagement of her conduct as a maiden, a wife or a widow."⁴⁷⁵ The testimony of this student of the early years of Mary Stuart's life is borne out by the estimates of such witnesses as her guardian, Cardinal Lorraine, and her mother-in-law, Catherine de'Medici. Among the letters of the former informing Mary's mother of the state of her daughter's health and speaking of her officers and income are such passages as the following:⁴⁷⁶ "I can well assure you that no one could be more beautiful or more modest than the Queen, your daughter, and she is very devout. She rules the King and the Queen." This letter is dated April 8, 1556.

Similarly, nowhere among Catherine de'Medici's correspondence is to be found the expression of sentiments contrary to those manifested in the letters addressed to Mary's mother toward the end of the first year at the Court of France (1548). In one of these she says: "The Queen, your daughter, is exceedingly beautiful, and wise and virtuous, even beyond her years. . . . I assure you that the King is as pleased with her as you could possibly desire, and for myself I can only say the same."⁴⁷⁷

At this Court in the days of Mary Stuart are to be found some of the most remarkable examples of humanistic culture, such as Marguerite, daughter of Francis I and sister-in-law of Catherine de'Medici; Catherine's own daughters: Claude, afterwards Duchess of Lorraine; Elizabeth, the second wife of Philip II of Spain; and Marguerite, whose life as the forced wife of Henry of Navarre was so filled with sorrow and tears.

The description of the Queen's own personal habits and of her private occupations as given by Brantôme, is a pleasing contrast to the accounts of her public deeds as recorded on the pages of

⁴⁷⁴ Cf. Catholic Encyclopedia, *Mary, Queen of Scots*.

⁴⁷⁵ *Op. cit.* Preface XVI.

⁴⁷⁶ *Recueil des Lettres de Marie Stuart, Reine d'Ecosse*. Edited by Prince Labanoff. I, 36. Londres, 1844.

⁴⁷⁷ *Lettres de Catherine de Medici*. Edited by Le Comte de la Ferrière. In "Collections de Documents Inédits sur l'histoire de France," I, 555. Paris, 1880.

history. Brantôme speaks of Catherine de'Medici with his usual flow of superlatives, but his statements are corroborated by her graver biographers of later times.⁴⁷⁸ In spite of her Machiavellian policies which directed her political schemes, the Florentine love of art gained an ascendancy over her tastes, guiding her in educational matters and in the patronage which she extended to painters and architects. Her cordiality was manifest when, with her ladies and the King, her husband, she took part in the chase and in all "honorable exercises," being then "great good company." She loved the dance, in which, says Brantôme, she exhibited "wonderful grace and majesty." At her Court theatrical spectacles found favor as in Mantua and Ferrara in the days of ducal splendor. Like all the Renaissance queens, she spent each day some hours after dinner with her ladies, employed in the skilful needlework for which those times are famous.

Of her literary occupations Brantôme says: "She loved to read. . . . I once saw her, being embarked at Blaye to go to take dinner at Bourg, reading a parchment, a *procès verbal*, all the way, like a clerk or lawyer. . . . I saw her once, after dinner, write with her own hand twenty duplicate copies of letters, very long. She spoke and conversed in very good French, although she was Italian."⁴⁷⁹

Catherine must have studied the classics in Italy, but her lack of systematic education there could not have very marked results on the literary side. Her long years of companionship with Marguerite, daughter of Francis I, afterwards wife of Philibert of Savoy, must have told on her literary tastes. This princess, the "Minerva of France," was thoroughly accomplished in Latin and Greek and in all Renaissance learning. Brantôme's remarks on the patronage which Marguerite extended to the savants of her time, and the honor which they paid her in turn, furnish one of the sources whence the biographers of her aunt, Marguerite of Navarre, have drawn misinformation. The relations of this Marguerite, Duchess of Savoy, with the men of the Huguenot party was friendly but literary, and apparently free from pedantry.⁴⁸⁰

There is no doubt that the history of the third Marguerite of Valois, the daughter of Catherine de'Medici, has contributed

⁴⁷⁸ Cf. de la Ferrière, *Ibid.*, p. xxxiv ff.

⁴⁷⁹ *Op. cit.*, Vol. V, Dis. II, pp. 34, 62.

⁴⁸⁰ Cf. *Ibid.*, Dis. VI, Art. VIII.

even more to the confusion of ideas concerning the Queen of Navarre. This Marguerite is the author of the *Mémoires*,⁴⁸¹ and of various poetical works, some of which have at times been attributed to the eldest Marguerite. Of the accomplishments of this Marguerite, Brantôme makes the following estimate, wrongly quoted by Kéralio as being his article on her great-aunt, Marguerite of Navarre:⁴⁸² "This is enough to say of the beauty of her person, although the subject merits ten pages. But another time I hope to speak of that more at length. Something must now be said of her beautiful soul, which has so fitting a habitation. From her birth she took care to preserve its beauty. In her youth as well as in her more advanced years she loved literature and reading. Thus we may say of her that she is of all princesses the best conversationalist, the most eloquent and most graceful speaker of all. When the Poles, as I have said before, would greet her, it was the Bishop of Cracow, the chief ambassador, who delivered the address, and in Latin, being a learned and clever prelate. The Queen responded so fittingly and so eloquently, without the assistance of an interpreter, having very well understood his discourse, that all present were in great admiration of her, calling her a second Minerva or a goddess of eloquence.

"But if she was grave and majestic and eloquent in her sublime and serious discourses, she was also very affable and very pleasant in familiar conversation. . . . Moreover, if she knew so well how to speak, she knew equally well how to write. . . . This Queen took great pleasure in dancing grave dances, which called for modesty and majesty, rather than other dances. . . . She wished to keep the commandments of God, Whom she always loved, feared, and devoutly served. As the world abandoned her and made war against her, she took sole refuge in God. . . . Never did she miss assisting at Mass; she often received the Sacraments and read the Sacred Scriptures much, there finding her rest and her consolation. . . . She was very anxious to procure all the books that were new or beautiful, as well on spiritual as on human topics. . . . She composed very beautiful verses, which she sang herself and desired others to sing. She had a beautiful voice and accompanied herself very gracefully on the lute. Thus did she pass her

⁴⁸¹ *Les Mémoires de la Reine Marguerite*. Edited by de Mauleon, Paris, 1628.

⁴⁸² *Collection des meilleurs ouvrages, etc.*, III, 275.

time and spend her unfortunate days without offending any one, leading a quiet life which she had chosen for the better part."⁴³³

When Brantôme does speak of the Queen of Navarre it is in the tone of criminal pleasantry which betrays the author of the *Dames Galantes*,⁴³⁴ rather than the reverential chronicler of the deeds of the *Dames Illustres*.

The popular opinion concerning this Marguerite of Valois in her character and motives appears to be founded on the assertions of unscrupulous historians in whose hands the printing press was an instrument of propaganda at the expense of their political enemies. Nothing in the writings of this princess can serve as a pretext to condemn either her deeds or her intentions, and nothing in the testimony of reliable historians condemns her. The *Mémoires* are self-defensive but modest and chaste, and of her conduct concerning the marriage with Henry of Navarre, the last word might have been considered as said when Rome decided that there had never been any such marriage, for the double reason that the needed dispensation because of consanguinity was not obtained and that the ceremony was performed without the consent of the bride.⁴³⁵

Marguerite's account of her sufferings for her convictions before the time of the forced marriage, reveals her motives in the stand she afterwards took. She says in the *Mémoires*:⁴³⁶ "I also made resistance to preserve my religion at the time of the Conference of Poissy, where all the Court was infected with heresy, and against the imperious persuasions of several ladies and gentlemen of the Court, and even of my Brother Anjou, since King of France, whose youth had not been able to resist the impressions of the unhappy Huguenotism. He urged me incessantly to change my religion, often throwing my office book into the fire and giving me instead the Huguenot psalms and prayers, obliging me to keep them; but as soon as I had them I ran to Madame de Curton, my governess, whom God had granted me the grace to preserve a Catholic, and she sent me at once to the good man Cardinal Tournon, who gave me advice and strengthened me to suffer everything to keep my religion, giving me other office books and beads in place of those which my Brother Anjou had burned."

⁴³³ Brantôme, *op. cit.*, V, 158 ff.

⁴³⁴ *Ibid.*, 227.

⁴³⁵ Cf. Hurault, in *Nouvelle Collection des Mémoires pour servir à l'Histoire de France*. Edited by Michaud and Ponjoulat, Vol. X, p. 587 ff.; Guggenberger, *op. cit.*, II, 246, 247.

⁴³⁶ p. 9.

Apart from the religious motives which the Duke of Anjou might put forward in thus persecuting his sister, there remains the more evident motive arising from the contrast of their characters. It was to this Prince that Brantôme dared to dedicate his infamous book, the *Dames Galantes*. Marguerite of Valois was but one of the victims of that long and bloody struggle which marked the political crisis of the sixteenth century in France, where, in the midst of sedition and murder, of intrigue and rebellion, civil strife accomplished its work of destruction.⁴⁸⁷

The movement begun at the Royal Court lacked sufficient patronage to secure its development, and such girls' schools as escaped the inroads of fanaticism, continued, as in the century before, their work of noble service in elementary education,⁴⁸⁸ without receiving the strong impulse of the Revival in the direction of higher classical training. Those who refused to patronize these convent schools were to a great extent deprived of the means of literary culture. The exponents of the movement developed in the College of Guyenne, present in their writings theories indifferent to woman's education, if not adverse thereto. Thus Cordier would have the child withdrawn from the society of his mother, except for an hour or two a day, that her ignorance of the classical languages might not be a stumbling block to his progress under the guidance of his learned servants,⁴⁸⁹ and Montaigne says on the subject of woman's learning: "A sword is a dangerous weapon and very likely to wound its master, if put into an awkward and unskillful hand. . . . And, this, perhaps, is the reason why neither we nor divinity (la Theologie) require much learning in women."⁴⁹⁰ The result of such methods for rescuing from pedantry the French girl of Montaigne's acquaintance, seems rather to have led her into a willing acceptance of his further proposal: "The learning that cannot penetrate the mind, hangs upon the tongue. . . . It is a great folly to put out their own light and shine by borrowed lustre. . . . It is because they do not sufficiently know themselves or do themselves justice. . . . The world has nothing fairer than they. . . . What need have they of anything

⁴⁸⁷ Cf. Le Vicomte de Meaux, *op. cit.*

⁴⁸⁸ Cf. Allain. *L'instruction primaire en France avant la Révolution*, Paris, 1881.

⁴⁸⁹ Cf. Cordier, *Colloquia*. Edited by Avellanus, Lib. II, Col. L, p. 163. Philadelphia, 1904.

⁴⁹⁰ *Du Pedantisme*.

but to live, beloved and honored? But, if, nevertheless, it angers them to give precedence to us in anything, and if they will insist upon having their share in books, poetry is a diversion proper for them. It is a lively, subtle, underhanded and prating art—all show and pleasure like themselves. . . . They may also get something from history. From the moral part of philosophy they may select such teachings as will help them to lengthen the pleasures of life and gently to bear the inconstancy of a lover, the rudeness of a husband, the burden of years, wrinkles, and the like. This is the uttermost I would allow them in the sciences."⁴¹

The checked cultural influences outside the Royal Court reappeared in the literary atmosphere that surrounded the Hôtel de Rambouillet, where the beautiful Marchioness, Catherine Vivonne, displayed the taste of her Savelli and Strozzi ancestors and inaugurated the movement which meant so much to the French society of the seventeenth century.⁴² While Latin and Greek had failed in their mission to the French woman, the modern languages, together with the classical vernacular, which now developed, met at their hands their full share of patronage.

The superficiality introduced by the Queen of Navarre, and the spirit of such of her imitators as still mistook the shadow for the reality were thus the targets of the satirist's wit. Molière's literary critics agree that he was not lacking in sincerity when he characterized the woman of his taste as one who does not "make herself learned in order to be learned;" who understands "how to be ignorant of the things which she knows;" who "conceals her study and her knowledge; and refrains from quoting her authors and from expressing herself in high-sounding phrases."

The woman with the true humanistic instinct, with genuine interest, that is, in life and in the things of life, was still a living reproach to the *précieuses ridicules*. Like Cecilia Morillas, the Marchioness of Rambouillet had declined the King's invitation to a life of honorable service at the Royal Court, that she might devote herself to her own household and to the bringing up of her six children, among whom two daughters adorned the society

⁴¹ *De trois commerces*. Translated by Rector, in *Montaigne, the Education of Children*, 164, note 118. New York, 1899.

⁴² Cf. Bourciez, in *Hist. de la Langue et de la Litt. française*, IV, 33 ff.

which their mother had created, and the other three entered the convent.⁴⁰³

Not in such, but in the unlearned "*bas-bleus*, for whom marriage is a thing entirely too shocking, and maternity a base function,"⁴⁰⁴ did Molière and Fénelon⁴⁰⁵ find subject for regret.

⁴⁰³ Cf. Crane, Int. to *La Société Française au Dix-septième Siècle*. New York, 1889.

⁴⁰⁴ Le Breton. In *Hist. de la Langue et de la Litt. Française*, V, 62.

⁴⁰⁵ Thornin, *Ibid.*, 443 ff.

(To be continued)

THE ART OF QUESTIONING

The fine art of teaching lies in the skillful use of questions more than in anything else. We are halfway to the knowledge of a thing if we can bring forth a good question on the subject. The asking of a good question is in itself a mental exercise of some value for by means of it new knowledge is called into life. Alcuin, the great teacher at the court of Charlemagne, required his pupils to ask questions which he carefully and earnestly answered. Their progress in knowledge was determined by their questions.

Mr. Barnett in Hinsdale's *Art of Study* says: "It should be remembered that in the common order of nature it is the person needing instruction who usually asks questions, not the person giving it. Our business is to make scholars, who feel their lack of information, desire to ask questions; to encourage them to find out what they can for themselves, and to be keen to hear what we have to add to their stock of knowledge. They must, in fact, question us; or, at all events, stand in the attitude of those who want to know."

As our mind is only able to see in part, and as it knows no rest until that which is not clear has been explained, we can hardly err in saying that this is the primary and usual motive that prompts the asking of questions. The pupil, feeling the need of further development and conscious of his entire ignorance or knowing that the truth has been only partially apprehended, is aroused through interest and concentrates his attention in the form of a question. The questions of the teacher may be divided into four classes, as follows: analytical, development, review and examination. The purpose of the first is to analyze knowledge into its elements in order to make it clearer to the mind. Analytic questions reveal many relations to the pupil. The development question aids the pupil in arriving at a clear comprehension of classes, rules, principles and other forms of generalization. It is very useful in acquiring general truths, but is equally serviceable in proving the truth of principles that have been assumed. The purpose of review and examination questions may readily be inferred from the name. The most important as well as the most difficult are the analytical and development questions.

Nothing equals the catechetical method for helping the student to grasp each principle and to make sure that he is not leaving

out elements which are essential for his future progress. It causes the pupil to define his truths; to clear his impressions; to put facts and ideas together in new relations; to compare; to judge and to draw inferences—and all of these acts are mental operations which are instrumental in developing higher knowledge.

Sir J. G. Fitch recognizes three kinds of questions: the preliminary or experimental, the one employed in instruction, and the one employed in examination. By the first the teacher endeavors to find the depth of the pupil's previous knowledge and to prepare him for the reception of what it is designed to teach. By the second kind of question the teacher exercises the thoughts of the pupil, who is compelled to help assimilate the lesson. By the examination question the teacher tests his own work and ascertains whether it has been thoroughly mastered by the pupil.

The teacher may also be prompted by a desire to emphasize certain thoughts contained in the text which might not be given due consideration. The student's interest would be thus claimed in matters heretofore neglected or disregarded. This will encourage him to search farther into the truths needed by his active and growing mind.

If the answers to the questions are written, there is offered an excellent opportunity for the cultivation of style in expression and it will be instrumental in inducing a complete assimilation of thought contained in the lesson. By this method the student will gain a clear understanding of his ignorance and of his real knowledge. The pupil will thus become independent of the teacher and knowledge will be cultivated and fixed firmly in the mind.

The teacher by questioning will obtain a better comprehension of the pupil's ability and therefore will be able to direct his work more intelligently. Through this same method he may also desire to give information not contained in the text-book. He may further wish to ascertain the amount of honest effort put forth by the pupil to master the lesson. Another excellent method is to reach back by questioning into previous lessons. The teacher can then determine whether the lesson is connected with those preceding and whether former explanations were understood. Facts concerning the enduring impression made upon the class may be thus definitely ascertained.

There are many just motives which should actuate the teacher's

questions. Undoubtedly the majority have been given a due consideration above, as viewed and tried in the light of experience. This art of questioning, when exercised according to right methods and by eager and zealous spirit is assuredly deserving of God's greatest blessing.

Socrates is still considered in our days as a brilliant example of an earnest searcher after truth, unbiased by natural or other prejudices. To him teaching was a divine calling. To lead men to a love of knowledge and of truth was for him the noblest occupation. He helped to pave the way to sound, natural and rational methods of education.

His method was conversational. He did not begin with definitions or theorems and deduce from them, but he led inductively from concrete facts and examples to higher ideas and convictions. Finished systems were not presented to the learner but he made himself appear as the learner and gradually induced the pupil to express his thoughts and ideas correctly. He would assume an attitude of ignorance and would begin to question his pupil, evidently for his own information. Other questions would follow until ignorance of the subject was acknowledged by the pupil. After this confession, Socrates would proceed with the positive method. Another series of questions ensued; each of which brought out something in relation to the subject under discussion. When these answers were collected into a general statement they expressed the definition or knowledge of the subject, which is the general aim of the Socratic method. During the questioning process, if the answers were correct, he brought forth new illustrations and developments; if they were incorrect, he at first admitted them, then by adroit questioning he led the learner to the resulting consequences of the wrong thoughts or ideas. He began with what his pupils knew and then skillfully led them to know even the profound truths of philosophy. All of this was accomplished by his peculiar art of questioning, but he made the pupil do the greater part of the thinking. The pupil was often actually forced to believe that he was assisting the great teacher in the search for truth, but he, himself was receiving an increase of strength from every new error discovered in the reasoning.

His motive in assuming ignorance was to convince others of their lack of knowledge and to cause ideas to develop from within, for he did not implant ideas from without but unfolded them gradually

from within. He believed that the thoughts should grow in the self-active intellect of the learner until they would be clear enough to be expressed and positive truth would be established.

This method of questioning when used against opponents, as a cross-examination, was very humiliating but very effective in gaining a point. A certain author in referring to Socrates says, "His mission was to examine the thoughts of others." Although this examination was piercing and even blunt at times yet the lessons learned were not lightly forgotten.

He maintained that no one had ever learned anything from him but that what his pupils knew they had learned by their own efforts and that the only aid he had given them was to make them conscious of their ideas.

He conversed freely with all who came to listen and taught in the street, marketplace, gymnasium and in fact wherever he could get pupils.

Socrates did not teach children, yet positive authorities consider his method the true one even for elementary courses. It requires the arousing of self-activity on the part of the pupil as it proceeds inductively. In the hands of a skillful teacher it can be used to great advantage, for even the backward pupil is induced to compare and reflect upon his conceptions and to test and verify the truth of the ideas possessed. It is the real basis of the development which is gradually working its way into our schools. The deductive method, however, should follow the inductive, because it is a test of the accuracy of the observations upon which the induction rests, and also because it is the means of applying practically the generalized knowledge obtained through induction.

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THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

(Continued)

The songs and music of the Hebrew people formed the major part of the song services of the Christian Church in apostolic times. History seems to give the impression that the Hebrews derived their fundamental notions of music during their long sojourn in Egypt. At least we may well suppose that this sojourn of the Jewish people in the land of the Pharaohs brought some changes, whether for good or bad. Yet the music of the Jewish nation, even at the time of Christ, was most unlike that of the people around them. Their music was not of that sensuous pagan nature, but a true "*musica sacra*," therefore more a matter of religion than of art. We read in Holy Writ of the Levites who were singers in the temple, of David the composer of the melodies to which his psalms were sung, etc. The secret of the beauty of the music of the Jewish people is the poetry that accompanied it. They poured out all the strength of their passionate powerful natures in poetry and song. The principal relation that the Hebrews bear to the art of music arises from the enduring impress that the works of the Psalmist and other portions of Holy Scripture have made upon the music of the Christian Church. Their music foreshadowed a complete expression of the Christian art, of which it became a type, as all other portions of their history are a type of the new Dispensation. The soul of their music passed from the Hebrew priests to the Apostles and their disciples, and merging with the system of Greek modes, it was taken up by the early Fathers of the Church, who laid the foundation of the sublime structure of the worship music of a later day.

But the ancient Greek system also brought influences to bear on the worship music of the early Christian Church. The Church of apostolic times adopted the rules and formulae of melody from ancient Greek music in the state in which it had arrived at the beginning of our era, for as much music as their simple ritual required. The Greeks in turn derived their musical system and practice from the Egyptians. Among their great philosophers who treated of music, Aristotle holds an important place. Plato in his works also has much to say about music. Still, we know

very little of the music of ancient Greece, for there is not in existence a note of music or character of any kind that would give us a clue as to the nature of their music, before the Christian era. The only knowledge that we have of the music is confined to treatises on music, and these works are often so obscure that there is great doubt as to their meaning. But of this we are absolutely certain, namely, the Greek system of music is the foundation upon which the modern system is built. In their scale systems, they had not only the sounds at command that we have, but, as their scales were tuned acoustically true, they had a great many more. Their notation, as far as we can judge it from the treatises that have been written on it, consisted of letters, large and small, of the alphabet, written in various positions to indicate the pitch of the tone. Our early Chironomic notation of Plain Chant was written exactly in the same way. Such a thing as a staff was unknown, but the relative position of a character or letter, compared to that which preceded it, indicated the pitch of the tone. The duration of the tone was regulated by the meter of the poetry. That the Greeks brought the art of music to a high state of perfection, there can be no doubt. We recognize this perfection in our present-day music, from the fact that the modern terminology of music is largely derived from, and indebted to, the Greek system.

From the writings of the Fathers of the early Church, we can form some idea of the practice of music at that time. St. Clement of Alexandria, St. Chrysostom and others write that "the Christians were diligent in the singing of songs privately, even at their meals, and especially during grace before and after meals." St. Paul himself, in his letters to the Ephesians, says, "they should speak among themselves in psalms, hymns, and spiritual canticles." In the Apologetics of Tertullian we read: "*Post aquam manualement, et lumina, ut quisque de Scriptoris Sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere.*" Many of the Fathers, among them Basil, Ambrose, Chrysostom, Jerome, Augustine and others, make use of expressions such as these: "the voice of the people singing the praise of God," "Psalms that were perpetually sung," "Vesper Psalms chanted by the faithful, daily," "the monks in their cloister singing sacred hymns." St. Augustine distinguishes between the offices of the Christians "who go to the church to pray and hear the lessons," and those who go "to sing

hymns." In the fourth Council of Carthage, we find a legislation that made the Chanter a peculiar order conferred by the Bishop upon the Lectors. Anastasius describes the *schola cantorum* instituted by Pope Hilary, where the Cantors were instructed in the singing of hymns and psalms for divine service. But John the deacon attributes the institution of the *schola cantorum* to Pope Gregory the Great. From the Council of Nice, we gather that laymen were admitted to chant the Office, and that this chanting was always conducted in the manner of alternate singing. When this practice of alternately singing the office began is not exactly known. St. Isidorus attributes the institution of Antiphonal singing in the west to St. Ambrose. This same notion of alternately singing the office appeared also in the ancient rule of St. Benedict, but the question arises: Did he wish this singing to be done by alternate choirs, as was the practice later on, or in the manner of the more ancient monks? The most ancient singing in the early church that we have any notion of was the responses at the close of orations, and the doxology used in all liturgies. St. Benedict, in his rule, prescribed the singing of the doxology at the end of the psalms. Of course, the psalms were always sung from the earliest times, that custom being derived from the Hebrews. We have the testimonies of St. Jerome, St. Ambrose, St. Augustine, and Tertullian, all of whom speak of the frequent use of psalms in public services. St. Basil in the East, and St. Ambrose in the West, were the promoters of divine psalmody. St. Leo ordered the psalms of David to be sung "with all devotion," throughout the universal Church. No less common was the chanting of the Alleluia. The faithful of the early church carefully sung the divine praises and devoutly listened to them; and they were spurred on to do this by the exhortation of pastors to study them.

As to the teaching of music as an art in the first ages of Christianity, very little is known. As to its practice and development, we have abundant evidence. This development of ecclesiastical music was brought about, not so much by the teaching of the art, as by the natural desire to make the music of the Church conform in beauty and majesty to the majestic liturgy of the Church. As the liturgy of the Church developed, so did music, that is, there was a parallel development. By applying the rules and formulæ of melody of the ancient Greek system to the music of

the Jewish temple, the first Christians made the beginnings of the real Christian art of music. During the first four centuries we have no authentic information as to the existence of a *schola cantorum*, properly so-called. Here and there we meet with references to this institution, but we may easily suppose that, where it did exist, it could hardly claim the title. As Dom. Gueranger aptly says: "The ecclesiastical chant resembles all other great institutions, inasmuch as, the first time we come across them in the records of tradition, they appear as already existing and their origin is lost in impenetrable antiquity." During these first centuries music simply kept pace with the development of the liturgy and the ceremonies of the Church. It was a period of formation, a natural growth. It was during this period that we have the development of the Canonical Hours, the ceremonies of the Mass, the administration of the Sacraments, in all of which music had its place and developed with them. So it can safely be said that during the first four centuries of Christianity music as an art was not taught, but followed the natural development that was then going on in the liturgy, ceremonies and government of the Church.

If there is one thing more than another that affected the development of Christian music and song in the Church, it was the influence of the monks of the early ages. It was under their protection, patronage and guidance that the first choir schools were organized. It was they who organized the chant into a regulated and characteristic whole. Moreover, since the most eminent and influential bishops had either been monks themselves or lived in intimate union with the monks, we find an additional explanation for the influence of the monastery in the formation of the "Maitrise," or Choir Schools. As parishes were not yet founded in the early Church, bishops had to take with them their cathedral clergy on their regular visitations throughout their extensive dioceses. The monks from the neighboring monasteries were called upon to replace these clergy in the singing of the Divine office in the cathedrals and in taking charge of, as well as fostering, the episcopal schools. There are numerous documents extant that attest their influence and the sacrifices they made for the promotion of the chant and the success of the episcopal schools, especially the *schola cantorum* under the direction of the bishops. It is in the East, especially, that we see this

influence manifested already in the fourth century. Among the monks of the East at that time, it was the custom to assemble twice a day for the purpose of chanting the Divine Office. At each of these services twelve psalms were chanted with antiphons, prayers, responses and hymns. The Lessons were also chanted, taken from the Old and New Testament. These Lessons were chosen with special reference to the particular feast or mystery commemorated. This was the first attempt at bringing the mysteries of the ecclesiastical year to bear upon the chanting of the Office and the Mass.

To St. Ambrose, above all others, it is chiefly due that antiphonal chanting and hymns were introduced in the Western Church. Starting from Milan, the See city of the Saint, the usage spread to other churches, and this city, already rendered illustrious by its great bishop, became the center of enrichment and development of the chant. It is singular to know how the practice of antiphonal singing was introduced in the West. St. Augustine tells the story in his "Confessions." It was in Holy Week of the year 385. Milan was in an uproar in consequence of the claims made by the Arians. On Palm Sunday, St. Ambrose was concluding the ceremonies in a magnificent church, recently constructed, when the church was claimed by the court for Arian worship. The bishop met the demands of the court by a direct refusal, but fearing lest his flock should vent their indignation against the Arians in an unjustifiable manner, he assembled them in the principal church of Milan as a protest to the effort made to drive him from his post. During Sunday and the three following days he remained with his people in the basilica claimed by the Arians, and surrounded by the imperial troops. It was then that he had to find means to occupy the long and anxious hours that the people were compelled to remain in the church. To overcome this difficulty St. Ambrose introduced antiphonal singing of psalms, two choirs chanting alternately, singing the psalms with the antiphons, versicles and hymns of his own composition. He knew of this custom in the Eastern Church, and here necessity suggested that he introduce it in the Western Church.

It was the need of choristers to chant the Divine Office and Holy Mass that gave rise to the Cathedral and Episcopal Choir Schools already instituted by the Benedictine monks. From the very

beginning, almost from apostolic times, the chanting of the Divine Office was a common practice in every cathedral and monastic school. We have already seen that the beginning of these schools in the west was the work of St. Ambrose. In order to counteract the evil influences of the Arians, who energetically spread their errors by means of songs, St. Ambrose trained the faithful to sing hymns which gave expression to orthodox tenets. He himself composed some if not most of these hymns. St. Benedict had no other name for many of the hymns of his time than "Ambrosianum." This innovation of St. Ambrose quickly spread throughout all Italy, and was adopted finally at Rome itself. It became in time fully established, and as we shall see later, it constituted the first "*schola cantorum*" of which we have any record. We can, then, with all justice, regard St. Ambrose as the originator of the "*schola cantorum*." Although he had no "*schola cantorum*" properly so-called at Milan, it was he who first taught and trained the faithful in a particular and practical way to take part in the singing of the Holy Office and other liturgical practices of the church. It was during the pontificate of St. Damasus in the year 383 that antiphonal chanting established itself in Rome, the center of the Christian world.

As we have already learned, the chanting of the Divine Office in the early church was done by the monks or the clergy. This condition of things could not last, for the reason that with the growth of the church, other duties would claim the attention of the clergy in their cathedral, and of the monks in their monasteries. Therefore it was necessary that singers be trained for this special purpose, namely, to chant the Holy Office and Holy Mass. It was this necessity that brought about the inauguration of the "*schola cantorum*." We have already seen that the work of St. Ambrose was a preparation for the advent of the "*schola cantorum*." The first "*schola cantorum*," then, in the strict sense of the word, was organized at Rome in the middle of the fifth century by Pope Hilary. Yet even this establishment was not of a lasting nature. In fact, we are led to believe from writers of that period that its existence was so short-lived that it could hardly be dignified with the name of "*schola cantorum*." It was left to Pope Gregory the Great to establish and place on a firm foundation the first "*schola cantorum*," properly so-called, of which we have any record.

Early in the history of the church we find that young boys were

prepared to assist at the Divine Office and services and to discharge those functions for which they seemed suited. It was evident that the early Christians considered it appropriate that the pure and harmonious voices of boys should be utilized for the chant and song of the church, on account of their innocence, their age, and the cherubic character of their clear, fresh voices. Their pure and limpid voices made them particularly appropriate to undertake the office of reader and chanter in the grand basilicas where they could easily be heard by the people. In the Occident and in the Orient we see these children honored with the office, and generally with the title of reader, of chanter, and sometimes of acolyte. We see them gathered together in the preparatory schools, in the shadow of the churches to which they were attached, under ecclesiastical authority and direction. We have here the origin of the Cathedral or Episcopal Schools.

But the exact origin of these schools is veiled in darkness. It is at Rome that the first trace of such organization is found. We discover it in the office of lector. Of these lectors we frequently read in Roman documents. A series of their epitaphs commences from the second century, on monuments probably anterior to Tertullian, the first author who mentions them. The "*Liber Pontificalis*" also has indications of the existence of lectors under Sixtus II (257) and under Gaius (283). But the lectors were not all children, it must be understood. From the fourth century, the lectorate was, *par excellence*, the order with which young clerics commenced, and they remained lectors during their probation, until adult age, the age for their higher orders. The greater part of the ecclesiastical characters of which we have any detailed knowledge commenced with the lectorate. Therefore, the majority of the lectors were very young, as their time of probation was very long before taking higher orders. At a very early period these young clerics were formed into a corporation called "*schola lectorum*." Some of these clerics, it would seem, lived at home, for on the authority of Pope Sylvester they were accompanied to the "*schola*" by their parents. The constitution of Sylvester mentions not less than ninety of these lectors for Rome. It is probable that, on this account, those who required a continuous and arduous preparation, such as the chanters, were separated from the rest in particular schools.

F. J. KELLY.

REVIEW OF VOCATIONAL EDUCATION FOR 1916

A review of vocational education for the year is afforded by the following condensed summary of the most significant features which have been noted as indicating the directions in which progress is taking place.¹

1. In place of the conception of vocational education as a comparatively simple matter which prevailed a few years ago, there is an evident tendency to see in it a very complex problem, for the solution of which there must be much patient investigation and the cordial cooperation of all possible educational and social agencies.

2. There appears to be a growing recognition of the fact that vocational education will not of itself solve all the problems of life or of vocation, but that it must take its part as an essential part of a complete plan of education that provides for all legitimate interests and activities of the individual.

3. There has been almost unprecedented interest in the proposed federal aid for vocational education; it is doubtful if any other educational bill before Congress ever attracted an equal amount of popular attention.

4. The serious objections urged against vocational education have been stated in somewhat more definite and tangible form, and the answers to these objections suggested.

5. There has been noticeably less interest in the unit-versus-dual-control controversy, the preponderance of opinion appearing to be against the organization of special independent boards for the control of vocational education.

6. In the States which have organized departments for the promotion of vocational education on a State-wide basis, the greatest progress noted during the year appears to have been in the development of the day continuation school for young employed workers.

7. Recognition of the importance of proper machinery for insuring a supply of adequately trained teachers, including an effective plan of certification, is gradually making itself felt, though there still remains much ground to be traversed.

8. The emphasis on language work in vocational schools, and

¹ See 1916 Report of the Commissioner of Education, Vol. I, Chapter VIII.

the high grade of results of such work as exhibited in numerous school papers and magazines, written, edited, and printed by students, afford ample evidence that the cultural possibilities of vocational education are not being neglected, and that the necessity of a thorough grounding in the fundamentals of education is clearly recognized.

9. In the vocational guidance field the important progress of the year has been a further development of interest on the part of the public school, and the resulting beginnings of modification of school methods and courses of study.

10. In convention deliberations and in magazine articles there has been increasing emphasis on the significance of art in industry, and the great importance of more adequate attention to this matter in all plans for education.

11. Within the past year or two there have been several notable instances of the employment of a trained director, with instructions to make a careful study of conditions before buildings or courses of study are planned—in contrast with what has been a rather common practice in other types of school in the past, namely, to erect and equip the building and then seek a principal.

12. The extension of the survey idea to the field of state-wide investigations, in which the Bureau of Education has done pioneer work, has for the first time been applied to a state-wide vocational education survey in Indiana, where a study has been inaugurated by a group of agencies working in cooperation.

13. There has been much discussion, as well as actual development, in the field of so-called prevocational education.

14. There has been a notable development of new types of work in the manual training shops, in the effort to meet the demand for courses that shall be more practical and that shall have more real value in preparing the way for specific industrial education.

15. There has been a noticeable tendency in the direction of a more sympathetic and sane appraisal of the values of the manual arts in the public school on the part of the partisans of so-called real vocational education.

CONSERVATIVE OBJECTIONS EXAMINED

During the past year educational conservatives have expressed themselves on a number of occasions with reference to certain anticipated serious shortcomings of the vocational education pro-

gram. The warnings of those who foresee difficulties in the forward progress of a movement that gives promise of being so widespread and thoroughgoing are not to be treated lightly, but should receive attention appropriate to the gravity of the situation and the importance of the sources.

Analysis of the serious objections that have been urged against vocational education shows that most of them belong to one of the following classes:

1. *Control*.—Some of the friendly as well as unfriendly critics of vocational education fear lest it fall under the control of sinister or selfish interests. To these critics it seems easy to see that prospective employers of other people's talents and abilities will reap some advantage from a general increase in the quantity and quality of ability for hire; but the possibility of advantage to those whose talents are developed seems difficult of comprehension.

The best-known correctives of control by or for selfish interests are publicity and popular understanding of the situation. Since both of these correctives show a healthy growth during the past few years, it may be confidently expected that the danger, if it exists, will be appreciated in due time and appropriately dealt with.

It seems even more certain now than it did a year ago that the popular demand will be irresistible that vocational education be developed in connection with, and as a part of, the public school system. Without question, the cooperation of other agencies will be sought and utilized, but it appears to be generally accepted that the logical scheme of administration centers in a single board of public school trustees the responsibility for all forms of education supported by public taxation. If, therefore, vocational education be developed as an integral part of the public school system, and if boards of education continue to be reasonably responsive to public opinion, there seems to be good ground for assuming that vocational education will prove to be as able as any other department of public education to withstand the pressure of interests that are inimical to the public good. It is extremely important that public school authorities prepare themselves for the new responsibilities that now seem imminent, by thorough study of all the factors involved in vocational education.

2. *Narrowness of Aim*.—A second form of objection arises from the belief that the vocational education program is determined

by an incomplete vision of the real meaning of education, and that it sets up aims that are indefensibly narrow. Basing their judgment on the performance of certain private institutions conducted primarily for gain, critics of this type appear to conceive that to train a boy or girl in the operation of some factory machine or process by means of a brief intensive course is regarded and accepted as vocational education. To this view the one sufficient reply is that it is wholly mistaken. There is no evidence that this is the view held by the framers of any of the legislation thus far enacted. On the contrary, emphasis is quite generally placed, in the laws themselves, on the "supplementary instruction necessary to build a well-rounded course of training."

Furthermore, the experience of the States which have undertaken to deal specifically with this problem demonstrates that this narrow conception of vocational education is not the one which will prevail in this country. It may be possible to find imperfections in administrative machinery and defects in method of instruction, all of which are being constantly and earnestly studied with the object of their elimination, but it is not believed that the leaders of the vocational education movement can be justly charged with seeking anything less than the highest interests of young people and the social whole.

3. *Prescription of Future Careers.*—There are those who proclaim the dangers involved in vocational education because of its supposed tendency to prescribe or fix the future careers of boys and girls on the level of the training given, which is assumed to be "lower," or in some way less desirable, than that of traditional education. One prominent spokesman for this group has publicly charged vocational education with being a deliberate attempt to determine arbitrarily the life occupations of boys and girls, and to divert them at a tender age into careers which hold no promise for the future.

As Dr. Snedden has ably pointed out, this is a baseless charge. There is no issue with regard to vocational education under 14 years of age, since there is "little or no serious discussion of vocational education, as direct and purposive preparation for a specific calling, which now contemplates any claim upon the years required in most States to be given to compulsory school attendance, namely, from 6 to 14 years of age." (Editorial in "Educational Administration and Supervision," December, 1915, p. 679.)

Neither has there been offered any serious proposal to curtail existing opportunities for advanced education and culture. The point that appears to be overlooked in this criticism is that, regardless of where the responsibility lies, there are thousands of young people who are not receiving the advantages of education or training of any kind. Even if the traditional high school and college facilities were immediately doubled, many of these young persons would grow to maturity without adequate education, because for a variety of reasons, they do not or will not go to the high schools and colleges that are available.

The new point of view represents, in part at least, a sincere attempt to serve the thousands of persons who are not being helped by existing schools, because they are not in them. It is merely begging the question to assert that the proposed schools or courses will tend to prescribe the careers of those who are attracted by them, and the students will thereby be deprived of all prospects of future advancement. Vocational education of less than college grade has not been sufficiently tried out in many places to justify the claim that it cannot succeed where other efforts have failed. It may be pointed out, very appropriately, on the contrary, that in places where the experiment has been made the results to date are highly satisfactory to all concerned.

4. *Difficulty of Adaptation.*—Another objection is based on the alleged difficulty, if not impossibility, of adapting specific vocational education to the rapidly changing conditions of commerce and industry. It is held that it is useless to attempt to train boys to become efficient workmen in the machine industry, for example, as it is today, for by next year the methods and processes which they will have mastered may have become obsolete, and their "jobs" may have vanished.

Against this objection it may be effectually urged that:

(a) Any specific training for a useful occupation which may be received, or any marketable skill which may be acquired, constitutes a positive asset to the individual, and is to be regarded as immeasurably valuable in comparison with the equipment of an individual who has no definite training or skill. Further, the very fact of having mastered the technic of one occupation, even though that becomes obsolete, gives one the confidence to struggle with the demands of a new calling if perchance that becomes necessary.

(b) As already indicated, before the problem of vocational

education can be considered solved, as far as the fields of commerce and industry are concerned, a way must be found to do something more than fit the individual for a particular "job" and this the program definitely aims to do. It cannot be legitimately asserted that public vocational education anywhere is neglecting or minimizing the importance of this difficulty, or is manifesting a disposition to be satisfied with anything less than its resolution.

(c) The possibility of some adjustment on the part of industry itself must be assumed. It is inconceivable that society will permanently and complacently accept working conditions that demand the sacrifice of human values in the interest of so-called efficiency. It is the duty, therefore, of vocational education to study conditions and demands as they are, and to arouse popular interest in their improvement wherever possible.

(d) To advocate a halt in the progress of vocational education on the ground that the way is beset with difficulties is not becoming to those who would elevate education to the status of a profession.

5. *Expense.*—Finally, the development of vocational education as a public responsibility has been opposed on the ground that it is expensive, and that, therefore, it is a matter to be left to the individual worker or to the employers who are to profit by it.

Vocational education of less than college grade *is* expensive, but so is vocational education of college or university grade. Ignorance is more expensive than either. It costs the public far more to educate a surgeon or lawyer, or an engineer, than it does to educate a young person for one of the industrial or commercial pursuits contemplated, and yet, there is no great outcry against medical, or legal, or engineering education because it is expensive. It is coming to be more and more recognized that money devoted to education is an investment rather than an expense.

THE CULTURE EPOCH THEORY

The culture epoch theory, as a pedagogical reality, originated with Professor Zeller, of Leipzig. He studied the development of the child mind through the somewhat distinct epochs of power, imagination, and capacity to reason, through phases of moral insight and through the sympathies and the ruling tendencies and interests. Then he sought for a corresponding material of education which would develop on a similar basis. He turned to the history of civilization, noted the constant state of development of the race, and, convinced of the truth of his investigations, he proceeded to adopt this as a concrete basis for his theory. In framing the curriculum he arranged the studies in accordance with the various culture epochs. He began, as history begins, with myths and legends, and heroic traditions; he continued with biography, and finally used history proper. With the literature of the race he made extensive use of bible stories, for it was his conviction, and rightly so, that the consciousness of every people must be filled with the pure spirit of Christ, if it is to be raised to the highest stages of its moral existence. He argued that in this manner of following race development, the child was being strengthened in his apperception masses; that the apperceiving power acquired about past conditions served to increase his capacity in understanding and appreciating present conditions and environment.

Zeller's scheme, in general, was to base all subjects on the culture studies, as he called them. These should be the center of concentration and around these, and entirely subservient to them, should develop the central and secondary subjects. Character, he maintained, was of primary importance in education, and moral interest must consequently be perpetually stimulated. But even advocates of Zeller's theory admit the danger of allowing any one subject to dominate the entire curriculum. The subjection of other branches to one particular department proved a great failure in the past and this experience they wished to avoid bringing upon education again, no matter how noble the principle might appear.

Then Colonel Parker advanced his "Concentration Theory." This proved but a change of subject—the basis now being the nature studies rather than the culture studies. He advocated

coordination, but in trying to remove old difficulties, he but succeeded in introducing new problems. He veered the burden of central matter from the culture studies to such an extent as to neglect the humanistic side and placed all stress upon the study of nature. The formal studies were in danger of losing their significance by being subordinated to the other studies. The chief problem, as raised by one educator, is stated thus: "Is the philosophical conception of energy working through matter in accordance with the universal law a safe workable basis for the presentation of knowledge to children." How many scientists have we that clearly comprehend this grand unity of nature, and not only of nature, but of nature and man? Will not the blind be leading the blind when elementary teachers make serious attempts to follow such a principle?" Thus research has continued, conscientiously, it is true, but without much real progress in favor of the culture epoch theory.

What application has this theory, the culture epoch theory, to education? What effects has it upon pedagogical means and methods? Its application is probably due to the world-old difficulty of finding a proper succession of materials and activities in education. For years educators have been attempting to arrive at some adequate plan which will "mediate between child and subject material." As one author states, "the principle (to be adopted) must strike a bond of deepest sympathy between child and material, between subject and object." And after serious study they greeted with joy the culture epoch principle as the one which "consistently attempted the solution" of their problem.

A brief statement of the basis of this principle, as given by Dr. Van Liew, is as follows: "This important principle is based upon the parallelism, or better, the analogy, between the development of the individual and that of the race. It is claimed that this theory, once established, should be made the guiding principle in the solution and arrangement of materials for instruction, for reasons which we shall hereinafter examine." And as the most important of these principles he offers the following argument: "The more thoroughly man grasps and assimilates the powers that have been the more thoroughly does he become master of the situation about him, the more efficiently does he grapple with the problems of the future. But how shall this grasp of the world's culture be attained? Before this vast (shall we call it) treasure

of culture, the key to the present situation, the limited capacity of the human intellect seems impotent. Indeed, we are in danger of educational materialism (Doerpfeld's Didactic Materialism) as long as there is no clearly defined principle of selection and succession. The former is furnished, in part at least, by the aim of education. Education aims at the ethical development of the individual, and to this end seeks to impart a broad grasp of the essentials of the world's culture, so that they shall result in ready power to the individual, and ultimately in enhanced power to the people, the race."

Kant, Jean Paul, Goethe, and Pestalozzi were advocates of this theory in their day. Herbert was influenced by Pestalozzi and agreed with the Swiss educator in his views on this subject. He held that "if one would prepare youth for spiritual elevation he should see what the spiritual development of mankind had been—the educator shall see in the progress of his pupil a recapitulation of the great progress of mankind." Zeller took up Herbert's idea and, as above mentioned, gave it deeper research than had previously been given to it. From the latter's application, then, evolved numerous plans conforming in greater or lesser degree to his suggestions. Hartmann, Baldwin, Hall, and others have advanced favorable opinions of the value of this theory in educational centers, and wonderful results have been promised for the practical use of this purely theoretical principle. One becomes hopelessly confused and amazed at the very number of arguments placed in favor of this educational move.

The truth of the principle that "ontogeny is a recapitulation of phylogeny" is not to be questioned. The fault lies in the attempt to make this biological fact a psychological truth and in striving to conform education to its rigid rules. In making the transfer of the doctrine from biology to psychology, psychologists and educators, even of such wide repute and unquestioned ability, as those previously mentioned, forgot an important item, *i. e.*, that in embryology we are concerned largely with structure, whereas in psychology we are dealing chiefly with function, and we cannot, therefore, transfer validly from one of these sets of phenomena to the other. This objection is conclusive evidence of the invalidity of carrying out the culture epoch theory on a practical pedagogical basis. Moreover, if we are to judge of the practical value of this theory from the industrial and social history series for

primary grades, we must admit that our estimation of the value is negative in the highest degree. But worse yet if we are to take the Eskimo stories as a standard of the culture series; we cannot express our disapproval in terms strong enough. Even if we would allow that the child passes through the primitive savage state at the age of six or seven, it would seem of the deepest importance that every means should be used to prevent his nature from expressing itself along this savage line. Stressing this phase, as these stories do, is the most dangerous of educative principles. The plastic stage of the child mind absorbs every detail and he will never fully recover from the effects of such vicious material. The above mentioned literature cannot surely be what McMurry had in mind when he said, "The grasp of any great epoch of national life in its entity brings it into close touch with the masterpieces of literature of that epoch. A great masterpiece of literature gives powerful expression to the ruling ideas, the life and spirit, that characterize any age. The avenues through which the child must pass in order to partake of the spirit and enterprise of past epochs of history are the masterpieces of literature which, better than anything else, reflect the life and the spirit of those ages." This is true and against this no sane educator would offer objection. The point of opposition lies in trying to form the helpless child to live through the savage and gruesome customs of his early ancestors and then insist that this will impart culture and spiritual insight. We must agree with Professor Patten, who maintains that there are today abundant concrete examples all about us of the truths we seek to draw from older materials.

The child should be given the wisest insight into the world about him, and in training the most efficient control of it. His ideas, interests, and powers must be adapted and adjusted to the civilization of his age. The world and the human mind, once for all, are continuing in a ceaseless interaction and the teacher becomes the co-worker with this divine appointment or education. He can and must cooperate with helpful agents. True, he cannot be builder of the intellectual structure—this must be done by divine grace working through nature and the cooperation of the individual, but he must furnish the right kind of material, the very best to be had—must render the environment selective; must help the child to build model ideals, correct ideals. Correct ideals and model ideals will be factors to the child to discriminate what

is desirable and what is not. The teacher must keep away from him evil and objectionable influences, and give an ideal tendency to those that are serviceable. It is to this end that the teacher must select and choose that material for instruction through the use of which he can best participate towards the development of that power which makes for righteousness and best living, that makes the child a child of God and a worthy member of the human race. The child upon leaving school will soon come to meet not only sunshine, but storms as well—smiles and tears will alike play their rôle in his life, but if his ideals and ideas are correctly formed he will be prepared to meet life's phases as they come—he will be able to live among all kinds of environments and keep virtue. If education does not accomplish this, it has lost its purpose.

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EDUCATIONAL NOTES

HOW TO VITALIZE THE TEACHING OF AGRICULTURE

How can we vitalize the teaching of agriculture in the rural schools?

No more important problem is presented to American educators today. It can be solved in but one way:

Rotate the subjects.

This will prevent skimming, and repetition; it will sustain interest—keep the subject alive.

The teaching of agriculture in rural schools never will be a success so long as we teach the same thing over and over again, year after year, or allow the teacher to skim all the branches and leave a subject barren and uninteresting for the teacher who follows the next year.

In one-room schools all children in the lower grades become as familiar with subjects taught in the seventh and eighth grades as do their older brothers and sisters. By rotating the subjects a new field is opened to the pupils each year.

Rotation of subjects means the teaching of but one class of subjects each year, such as:

First year. Farm crops—corn, alfalfa, weeds, seeds, gardens, and for girls, sewing, etc.

Second year. The making of things—tying and splicing rope, cement work, making fly traps, screens, canning, etc.

Third year. Animals—live stock, feeding, testing milk, diseases and remedies, cooking, etc.

Fourth year. Soil and home—saving moisture, rotation of crops soil fertility, sanitation, flowers, pictures, etc.

Rotating of subjects:

Enables us to teach more agriculture.

Eliminates repetition.

Gives us a new subject each year.

Keeps interest alive and keen.

Does not kill the subject by skimming or teaching the same thing over and over again.

Makes the directing of the work much easier for the county superintendent who always has more than he can do. Instead of having several lines of instruction to prepare each year, he will have but one.

Agriculture will ultimately be taught in all rural schools. In Oklahoma, it is required by the State constitution, in other States by law. Some States have tried it, but in a hit-and-miss fashion. They have skimmed through books; taught words, not things; repeated the same subjects every year; killed interest; made agriculture a dead letter.

If we would teach agriculture in a way to bring the best results, we must keep it alive—must develop interest—must rotate the subjects.

Agriculture cannot be successfully introduced in all the rural schools in any State or any county at the same time. It must grow into the schools. That is the basis of the plan adopted in Oklahoma.

They selected twelve county superintendents who are live wires. These superintendents held a three-day meeting, studied how to teach a few definite things and collected the necessary demonstration material.

Each of these superintendents selected from four to a dozen of his best teachers in whose schools agriculture is being taught this year. These teachers were given special instruction at the teachers' institutes.

When the school year opened, the county superintendent and his assistants visited one of these schools and assisted the teacher in starting the work right. Then a second school was visited, and a third, and so on. There are only a few teachers to look after this year. The work of the superintendent is simplified, concentrated, made more effective.

Next year other counties and other schools will be added. Agriculture will *grow* into the schools. In four or five years it will be taught in every rural school in the State—and taught in the right way.

We cannot put agriculture into all the schools at once. Its teaching is essentially a matter of growth and development.

We cannot vitalize agriculture in the rural schools except by rotating the subjects.

And the word "agriculture" is used here to mean anything pertaining to the life and welfare of the children and the people of the community—health, sanitation, social conditions, home conveniences, community interest, as well as the things having to do directly with farming.

P. S. HOLDEN.

HIGH COST OF LIVING

In a recent interview, Dr. P. P. Claxton, Commissioner of Education in the Department of the Interior, made the following statement regarding the high cost of living and a partial solution of it:

"'High cost of living' is on the lips of all people in all cities, towns, suburban communities, and manufacturing and mining villages in the United States. It is discussed in the editions of every newspaper and magazine. To millions of laboring people and professional people on small salaries it is a very real thing. To hundreds of thousands with large families of children to support and educate, it has come to be a fearful thing; to many, torture and death.

"For the high cost of living there are many causes. Two of these are the unusual lack of food, and the fact that most of the food is consumed far from the place of production, which makes the consumer pay the cost of storage and transportation, and the profits of the middlemen, many of whom, in times like these, take advantage of the wants of the people to make profits larger than they should.

"Is there a remedy? There is a partial remedy at least, but not wholly in investigations or legislation. This remedy is so simple and close at hand that, as is so frequently the case, it is overlooked. In the schools of the cities, towns, suburban communities, and manufacturing and mining villages of the United States there are approximately 6,000,000 boys and girls between the ages of nine and sixteen. Most of them are idle more than half of the year. They are in school less than 1,000 hours in the year, and allowing ten hours a day for sleep, are out of school more than 4,000 waking hours, more than an average of nine hours a day, not counting Sundays. National and state laws make it impossible for most of them to do any profitable work in mill, mine or shop, and many of them are forming habits of idleness and falling into vice. Even during the vacation months only about 10 per cent have any profitable employment; only about 5 per cent of them go away from their homes except for a few days. Still, they must live and be fed and clothed.

"For four millions of these there is access to back yards, side yards, front yards, and vacant lots, which might be cultivated as

small gardens for the growth of vegetables and small fruits. Many live where space could be easily had for chickens, ducks, or pigeons. And there are not less than 6,000,000 older boys and girls and adult men and women for whom an hour or two of work each day in a garden would be the best form of recreation and rest from the routine of their daily labor in office or shop or mill or mine, and who might easily find the time for it.

"With some intelligent direction, these school children and older boys and girls and men and women might easily produce on the available land an average of \$75 each in vegetables and fruits for their own tables or for sale in their immediate neighborhood; fresh and crisp through all the growing months and wholesomely canned and preserved for use in winter. This would add \$750,000,000 to the best form of food supply of the country without cost of transportation or storage and without profits of middlemen. The estimate is very conservative, as has been shown by many experiments.

"In addition to the economic profits, there would be for the children health and strength, removal from temptation to vice, and education of the best type; and, for older persons, rest and recreation in the open air and the joy of watching things grow.

"This might all be attained at comparatively little cost by putting into the public schools, for every hundred children between the ages of nine and sixteen, one teacher skilled in gardening and paid for all the year. One such teacher could easily direct the work of 100 children, and of the 150 older persons belonging to the families of these children or living in their community. Thus 40,000 teachers of this kind would be sufficient for the entire country. These teachers might easily be had for an average additional salary of \$500 or a total of \$20,000,000. There would be some cost for seeds and some for fertilizers and tools, but after the first year the cost of these last two items would be comparatively little. The proceeds would represent profits to a greater extent than in any other kind of production. The miracle of it is in bringing together idle land on the one hand and idle children and tired people on the other. Alone, neither is productive, but all would be benefited by the combination even if the vegetables and fruits produced had no value; the land by the cultivation, the children by the health-giving, educational labor, and the older people by the hours outdoors and the contact with the soil."

SCHOOL GARDENING IN PORTLAND

An advance step in school gardening is being taken this year in Portland, Ore., in the inauguration of the plan of placing the leadership of the work in the hands of pupil "captains." These boys started in very early in the winter meeting the garden supervisor at the school-board rooms once each month. There they witness the performance of practical experiments. They learn to do these experiments, and then take them back to their schools where they go from room to room teaching the lessons to their fellow pupils.

When spring comes on these captains will devote their attention to plotting and planning the school gardens. Teachers and principals merely have to supervise and consult with these captains, and the latter do all the work. Several of these ambitious boy captains of scientific gardening have announced their ambition to become scientific farmers when they get through school.

L. A. Read, garden supervisor, reports that he will have between forty-five and fifty school gardens under the boy-captain system this year. Such vegetables as cabbage, beets, potatoes, corn, beans and peas are to be planted. These gardens will be in their prime in July. The fact that a Portland school held the school garden championship of America for two years will add to the interest in Portland gardens during the N. E. A. next summer. Superintendent L. R. Alderman, of the Portland schools, organized in 1905 what is believed to have been the first county-wide children's agricultural fair ever held in America, and since that time has been a constant supporter of the club, garden and fair movement in the schools.

In the Montavilla school, in Portland, vegetables are to be grown and canned this year for the school cafeteria. The school children, with the aid of one cook, run this cafeteria, charging 5 cents a meal. The cook is paid on a scale varying with the number of meals served. The number varies from 125 to 150.

C. C. THOMASON.

BEGINNINGS IN THE STUDY OF SCIENCE

In science, pupils first observe, collect facts, trace causes and relations and compare and draw inferences for the sake of conclusions which are to be worked out by their own thinking and tested by facts of their own seeing. The truth which is arrived at is first

worked out in some concrete setting and is afterwards seen in its more general application.

Most sciences present a few points which are so central that they are keys to the whole subject. The pupil should first seek to discover these points and to make them his own. Facts and phenomenon should precede; the laws and principles should follow. The pupil should thoroughly acquaint himself first with the elements. It is well if he investigates the subject indirectly for himself and masters the method of study, rules and precepts before beginning the formal study. He should seek ideas that give science its character; for science can never be understood until these ideas have been considered under both their inductive and deductive relations. A certain author says, "Before the pupil is in any degree fit to investigate a subject experimentally, he must have a clearly defined idea of what he is doing, an outfit of principles and data to guide him, and a good degree of skill in conducting an investigation." If a child is to reach maturity with a proper insight into physical laws, forces, products, utilities and inventive appliances, he must begin early to train his eye and his understanding to look into these wonders.

A more complete mental assimilation is attained by the organization of the knowledge thus received with reference to the science about to be studied. The organization of previous information, existing in the mind with reference to new matter, about to be given our thoughtful attention requires the breaking up of old thought combinations that the new ones may be rendered more active. It may also be remarked here that existing combinations of thought take a firmer hold when new thought combinations are formed. The individual is then able to consider each thought element by itself; but it is a great advantage if the student ascertains relationship among the old and new thought elements. When the underlying relationship has been discovered it will not be difficult to assimilate the new thought. The knowledge will then be rendered exact and positive.

If a student becomes acquainted with one fact, this will introduce him to another, and so on in endless succession. This process links the known and the unknown together and it has a strong educative effect. It enters as a constituent element into the personal culture and growth of the individual; it becomes a part of his life and character; it is an essential agency in social equipment and

in the development of personality. The pupil issues forth enriched in knowledge, in discipline, in sympathetic insight and in practical power. He will become able to rise from the sphere of scattered facts to the sphere of united systems. Once the idea is brought into contact with new facts things or objects it tends to promote the formation of ideas of these also. The earlier information accelerates the acquisition of knowledge to a prodigious degree.

When in science, the turbine wheel, the process of distillation, the vacuum pan, throw light upon earlier lessons in geography the pupils see the great connection between things and is encouraged. Any science lesson that springs from some center of the child's knowledge, such as home or school, is reenforced by the whole previously developed machinery of habit and experience. This overlapping of the fields of knowledge binds things together which belong together in the mind. It can scarcely be overestimated as a means of better organizing and consolidating all the earlier studies for it gives a connected body of knowledge.

SR. M. LAURENTINA, C.P.P.S.

Maria Stein, Mercer Co., Ohio.

ONE-STORY SCHOOLS IN PORTLAND

Dread of fire felt by teachers in second and third story school-rooms, the disturbance of masses of children going up and down stairs, and a saving of \$5,000 a room in cost of construction were some of the considerations taken into account by the School Board of Portland, Ore., in adopting Superintendent L. R. Alderman's plan of one-story structures. When visitors discover the beauty as well as the utility of these new buildings they invariably conclude, "Why, after all, do we need 'the labor of an age in piled stone?'"

"The astonishing fact," says Superintendent Alderman, "is that although one would naturally suppose upon first thought that the one-story school would take up too much of the playground room, there is actually much more play space available on a 200-foot block with the new building than with the old two-story type structure.

"A sixteen-room two-story building on a 200-foot block stands in the middle of the block and leaves but a narrow margin on the outside. But the new type building occupies the outer edge of the block, leaving a large inner court for play. When the dismissal

bell rings the children rush out into this inner quadrangle where there is no danger of passing automobiles or motorcycles. Mothers' fears are thereby much relieved."

These new schools, called by some "the last word in school architecture," will be open for inspection during the coming session of the National Education Association. There are now three of them in Portland—the Kennedy, the Fulton Park, and the Terwilliger.

C. C. THOMASON.

PATRIOTISM AND BABIES

How the strength of the nation is being impaired by the conditions which make babies sicken and die, and what some 2,000 communities have done to awaken interest in the conservation of the youngest citizens, are briefly reviewed in a new bulletin on Baby Week Campaigns which has just been issued by the Children's Bureau of the U. S. Department of Labor.

Approximately one in ten of all the babies born in the United States dies before completing twelve months of life, and the Children's Bureau says:

"It was once thought that a high infant death rate indicated a greater degree of vigor in the survivors. Now it is agreed that the conditions which destroy so many of the youngest lives of the community must also result in crippling and maiming many others and must react unfavorably upon the health of the entire community."

Two thousand one hundred communities have reported to the Children's Bureau the details of a Baby Day or a Baby Week by which they called attention to the need of protecting their babies. Ingenious devices for exhibits, new methods of distributing pamphlets on baby care, ways in which information on local conditions was secured and published, and other interesting features from these local reports are described in the bulletin as suggestive for those who are planning a similar campaign.

The bureau says: "Not all of the 2,100 communities reporting a Baby Week Campaign in 1916 may find it wise to repeat the celebration in 1917; but the United States includes 14,186 incorporated cities, towns, and villages, and it is doubtful if among the thousands which have never had a Baby Day or Baby Week there is a single town or village which would not profit from such a campaign."

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The feast of St. Thomas Aquinas, patron of Catholic Schools, was solemnly kept on March 7. The Rev. Dr. Nicholas A. Weber, S.M., Associate Professor of History, celebrated solemn high Mass in the chapel of Gibbons Hall at 10.30 a. m., which was attended by the faculty in academic robes and many of the students. In the evening a lecture was delivered by the Rev. Dr. Thomas V. Moore, C.S.P., in the Assembly Room, McMahon Hall, on "Religion and Morality according to St. Thomas."

The Sixth Annual Rector's Prize Debate took place on Thursday, March 15, in the Assembly Room, McMahon Hall. The question was "*Resolved*, That the United States own and operate the railways within its borders. Constitutionality waived." The affirmative was upheld by Messrs. Martin A. Hunt, Captain, '17 Massachusetts; Louis L. Guarnieri, Law '18, Ohio; Vincent Glynn, Letters '19, Connecticut; and the negative was supported by Messrs. George A. Barry, Captain, Law '17, Massachusetts; Francis J. Ford, Law '17, Pennsylvania; William F. Scholl, Law '17, North Carolina. To the latter side the judges awarded the prizes. Mr. R. Hayes Hamilton, Law '18, Ohio, presided, and the judges were the Hon. Henry F. Ashurst, United States Senator from Arizona; the Very Rev. Peter J. Callaghan, C.S.P., Ph.D., Rector of the Apostolic Mission House; and the Hon. E. F. Wendt, of the Interstate Commerce Commission.

The Irish History Club conducted the celebration of St. Patrick's Day with exercises on the eve of the feast in the Assembly Room, McMahon Hall. The following was the program:

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| Overture—Salute to Erin..... | Orchestra |
| Introductory Remarks..George Barry, President of Irish History Club | |
| Religious Significance of St. Patrick's Day..Rev. Dr. William Turner | |
| The Bohemian Girl..... | Orchestra |
| National Significance of St. Patrick's Day..Dr. Joseph Dunn | |
| Gems of Erin..... | Orchestra |

| | |
|--|-------------------------|
| Irish Character..... | Rev. Charles I. Carrick |
| Present Day Irish Movements..... | Rev. James Geary |
| Killarney..... | Orchestra |
| Ireland's Destiny..... | Rev. Dr. Patrick Healy |
| The Star Spangled Banner..... | Orchestra |
| Music by the Catholic University Orchestra | |
| Rev. F. J. Kelly, Director | |

The annual spiritual retreat for the students of Divinity Hall opened on Ash Wednesday, February 21, at 8 p. m., with the Veni Creator, and a sermon by Rev. Daniel J. Quinn, S.J., who conducted the Retreat. Benediction of the most Blessed Sacrament immediately followed. The Retreat continued during Thursday, Friday and Saturday, and on Saturday, after the evening conference at 5.30, there was the renewal of clerical vows. The Retreat closed on Sunday morning. All the exercises took place in the chapel of Divinity Hall.

Mr. William Cain, of Pittsfield, Mass., a student in the Department of Architecture of the Catholic University, has been declared winner of the annual scholarship competition held under the auspices of the Washington Chapter of the American Institute of Architects.

The jury of award, composed of prominent local architects appointed by the President of the Chapter, was unanimous in its selection of Mr. Cain as the recipient of this prize which entitles the holder to visit the current exhibition of the Architectural League of America in New York at the expense of the Institute, and confers numerous advantages such as introduction to the prominent members of the profession in New York, and opportunity to visit their offices as the guest of the Institute.

An entire year's work in design served as basis for judgment in the competition, and the representative of the Catholic University was awarded this honor over the representative from George Washington University.

Mr. Cain had gained distinction during the year owing to the receiving of two First Mentions upon the problems passed upon by the Jury of Award of the Society of Beaux Arts Architects in New York.

LATIN EXHIBIT

"Why study Latin?" is the name of an exhibit being shown in the Newark Library until the first of March. This exhibit is based

on a plan made by Miss Frances E. Sabin, University of Wisconsin, and consists (1) of a series of charts showing by printed descriptions, by diagrams and graphs, and by pictures, the relation of Latin to modern life and education; (2) of mounted pictures and German educational lithographs of Roman life and Roman architecture, and portraits of eminent Romans; (3) of text-books and literature on the subject; and (4) of objects, both reproductions and originals, from Pompeii.

The exhibit has been received with much interest by local educators. The exhibit will be lent and shown in March at the University of Michigan in response to a request from the librarian. It will travel thereafter to the other colleges and high schools from which requests are being received.

The exhibit will be available after April 1 to institutions wishing to show it.

THE WAR AND EDUCATION

War has laid a heavy hand on education in Europe and, according to a correspondent of the *Associated Press*, its effects in England are felt not only in the complete derangement of the present educational system, but in the prospect of far-reaching changes after the war. The basis of these prospective changes is the modernizing of education, making it more practical for coping with every-day business affairs of life, after the American and German methods. This, in turn, has precipitated a heated controversy over whether the English school system is to be "Germanized." Premier Lloyd George's recent choice of Professor Fisher, head of Sheffield University, as minister of education, was one of the steps to get a practical educator in charge of affairs while the changes were working out. Other interesting items from the same source are the following:

The present effect of the war on education is shown in the reduction of the great universities of Oxford and Cambridge to mere shadows of their former extent. Instead of having about 7,000 to 10,000 students, they are now reduced to the dimensions of small schools, with about 500 each. There is the same reduction to mere shadows in the extensive system of universities and technical schools throughout the country, at London, Glasgow, Sheffield, Manchester and all the great cities. All the able-bodied students have gone to the war and even those not able-bodied are engaged on research work in munitions, aeronautics, aviation, wireless telegraphy and mapmaking for the government.

The public schools have been similarly affected, particularly in the teaching staffs, about 25,000 school teachers having been taken from the regular establishments to join the army. The scholars in the secondary schools have also suffered marked losses as the top-form boys have fallen within the military age. Even the elementary schools have felt their share of the effects in the loss of teachers, the military occupation of over 1,000 schools as hospitals, barracks, etc.; the displacement of 110,000 pupils by this military occupation of schools; the taking in of 25,000 refugee Belgian children, and the substitution of women for men as teachers. One school has a woman teacher for the first time in sixty years. Another large school has fifty-seven woman teachers.

Even the courses of study are materially changed to a war basis. In one locality there are courses on the western front, the eastern front, the Balkans, the war in the air and naval operations. In another locality war loans, war taxes and similar subjects are discussed. Letters from relatives at the front are regularly read before the classes, as 95 per cent of the pupils have relations at the front. Much of the composition is on war subjects. Geography of the countries at war has been greatly stimulated; also the history of the Balkan and other countries of which little had been known. At one school the boys have constructed a sand map, 20 by 13 feet, of Flanders, the Dardanelles and the Trentino front in Italy.

It is at the great universities, however, that the greatest change has occurred. At Oxford, which is a university grouping of twenty-two schools, Balliol has furnished 690 soldiers and has had 87 killed; Oriel furnished 540, killed 97; Magdalen furnished 725, killed 106; Trinity furnished 630, killed 86; Christ Church furnished 1,075, killed 113; St. Johns furnished 485; killed 59; University furnished 554, killed 88; Queen's furnished 403, killed 42; Corpus Christi furnished 240, killed 44.

Cambridge shows the same large representation at the front and heavy death lists. Up to the beginning of the year Cambridge had furnished 13,138 men at the front, of which 1,403 had been killed, 1,945 wounded, 213 missing or prisoners. Victoria crosses have gone to five Cambridge men and eight Oxford men; while many other crosses, honors and foreign decorations have gone to the men of both institutions.

As a result of the depletion of the universities, foreign students are about all that remain. The Oxford cricket team, for instance, is made up of about ten Americans and two or three students from India. At Trinity only four British students remain, these being exempt from service for one cause or another; at St. Johns, 9; at Wadham, 5, and similar depletion all along. The American Rhodes scholars go on as usual, however, with little or no change in courses, although the whole manner of college life has changed. The academic uniform has given place to khaki, and undergraduates attend courses and teachers give lectures in khaki. Owing to the restrictions on night lighting, some of the schools have given up their traditional evening services. The work-people around the universities also are all changed, all the men servants having gone to war and women having taken their places for the first time as bedmakers and in the kitchen and butteries. Keble has introduced seventeen women.

In athletics, for which the universities were famous, there is practically a complete suspension. Few of the colleges were able to keep up football or hockey teams. Rowing has similarly been demoralized and none of the famous old eights could be kept together. By combining Magdalen, St. Johns, University and New College managed to ship two four-oared crews, which have taken part in some local contests. Track teams have been completely given up. About the only outward evidence of athletics has been the drilling of squads of university recruits preparatory to their leaving for the front.

The "after the war" changes of the universities and the whole educational system, high and low, has stirred up an agitation in all parts of the country. Lord Haldane has summed up the main direction of this change, as follows: "The calamity of war has brought with it one element of brightness and hope. We have been stirred out of our slumbers. We have learned that we cannot have the knowledge and science required for the advancement of our industries and for the making of great discoveries unless we have the broad foundations of education in our people. We have learned the German lesson in more ways than one, and we should meet her with spiritual weapons, just as we meet her with temporal weapons."

Many others have taken up the same theme, urging that scientific branches must prepare men for competition with Germany. The

president of the head masters' congress urged similar change. Business men, also, have been called into the discussion, one head of a large business concern declaring that the educational system of the country must be made more practical, after the American method, so as to be better adapted to the needs of industry.

Lord Bryce has also taken part in the discussion, holding that old standards should not be too violently changed, as uniform culture was quite as essential as specialization for practical ends. On the whole, however, the discussion has shown practically all elements agreed that the war has compelled a reform of the whole educational system and its methods, largely toward securing more attention to the scientific and practical conditions of American schools. A recent remark by Andrew D. White of Cornell, that the war would make the American school system the model of the world, has attracted attention in the discussion over here, and many agree that the coming reforms will be along American lines.

THE RESTORATION OF LOUVAIN UNIVERSITY

Mr. Clifford N. Carver, former secretary to Ambassador Page at London and recently secretary to Col. E. M. House on the latter's trip to Europe, has been quoted as saying that the University of Louvain is to be restored through the efforts of American educational institutions. Mr. Clifford has just returned from Europe, whither he went to consult with Belgian officials and to obtain from them detailed plans of the buildings and an exact statement of the damage suffered by the University in the early days of the war. A committee will be formed to take charge of the work and this will be composed, he says, of the heads of some of the leading universities and colleges of the United States and several prominent American financiers.

THE LAETARE MEDALIST

The Laetare Medal has this year been awarded to Admiral William S. Benson, chief of naval operations. This distinction conferred annually by the University of Notre Dame on some Catholic layman distinguished in literature, science, art, commerce, philanthropy or some other form of beneficent activity, is for the first time presented to a naval officer. The recipient is the highest ranking officer in the American Navy.

FEDERATION OF CATHOLIC SOCIETIES

On the last Tuesday of February the National Executive Board of the American Federation of Catholic Societies met in Chicago to arrange for the next convention of the Federation. The dates determined upon are August 26, 27, 28, and 29, and the place is Kansas City, Mo.

An important matter before the Board was the report of the National Organization Committee regarding the new plan of organizing the Federation on diocesan lines—with the diocese as the unit instead of the county or State. This plan was indorsed by the New York Federation convention and was subsequently submitted to the hierarchy for indorsement. Letters from about one-half of the American hierarchy were presented favoring the diocesan plan. Some of the members of the hierarchy still have the plan under advisement and the committee expects that it will soon receive the unanimous consent of the Bishops. Among the distinguished members of the hierarchy favoring the plan are Cardinal Farley, of New York, and Cardinal O'Connell, of Boston. The Apostolic Delegate indorses the plan with the following letter:

"Apostolic Delegation, U. S. A.

"MR. ANTHONY MATRE, K.S.G.,

National Secretary of the American
Federation of Catholic Societies.

"DEAR MR. MATRE: I received in due time your letter of November 28 with the copy of the letter prepared by Bishop McFaul, which the Federation proposes to send to the American hierarchy, but I was unable to answer it sooner on account of the pressure of other business that required previous attention.

"In writing to you now I have the pleasure of assuring you that I consider Bishop McFaul's letter very opportune. The plans which he suggests to the American hierarchy seem to me well suited for the building up of the Lay Apostolate. I therefore cordially give it my approval, and I feel confident that when the Bishops of the country have once become acquainted with the projects and have pledged their support to it, it will in a short time become an accomplished fact, since the zealous approval of the Bishops given to any good work is the assurance of that work's success.

"Kindly accept my good wishes and prayers that God will render the efforts of the Federation fruitful of good results, while with kind regards I beg to remain,

Sincerely yours in Christ,

"JOHN BONZANO,
"Archbishop of Melitene,
"Apostolic Delegate."

The new plan does not disturb any of the existing plans now in operation, but merely makes the diocese the unit. It provides for diocesan Federations built up on society lines, or parish lines, or both society and parish lines, or Federation diocesan commissions—the selection of the plan is left to the ordinary.

The national secretary made a report of Federation's activities with regard to Mexico and read letters from prominent officials regarding the recent arrest of two Mexican Bishops, whose fate was in the hands of Carranza. Timely protests made by national organizations affiliated with the Federation and by many high churchmen had the desired effect. A report was also received from a prominent Congressman regarding the prohibition rider to the postoffice appropriation bill, stating that the bill specifically provides that wine for sacramental purposes is exempt. This bill refers to the prohibition of the importation of liquor into prohibition States.

THE NEW BISHOP OF CHARLESTON

On Thursday, March 15, in the Cathedral of Baltimore, the Rt. Rev. Monsignor William T. Russell, rector of St. Patrick's Church, Washington, D. C., was consecrated Bishop of Charleston, S. C., by His Eminence, Cardinal Gibbons. The Cathedral was filled with the many friends of the new bishop, who is a native of Baltimore. Over 600 of his parishioners journeyed from Washington to be present. Priests to the number of 250 crowded the sanctuary; twenty or more monsignors and fifteen bishops from various parts of the country were grouped about the altar. In the church were many religious—members of the brotherhoods and sisterhoods, who have been associated with the new bishop in educational and charitable work.

Bishop J. J. Monaghan, of Wilmington, Del., and Bishop Owen B. Corrigan were assistant consecrators. The Very Rev. Edward R. Dyer, president of St. Mary's Seminary, was archpriest. The deacons of honor to the Cardinal were the Very Rev. P. L. Duffy, administrator of the Diocese of Charleston, and the Rev. Thomas J. Hogarty, rector of St. Peter's Church, Columbia, S. C. The deacon of the Mass was the Rev. A. K. Gwynne, of Greenville, S. C., and the subdeacon the Rev. Francis J. Lamb, of St. Joseph's Church, Philadelphia. The chaplains to Bishop Russell were the Rev. Joseph B. Tracey, of Boston, and the Rev. Thomas S. Mc-

Guigan, of St. Patrick's Church, Washington. The chaplains to Bishop Monaghan were the Rev. J. M. McNamara and the Rev. J. A. Smyth, both of St. Patrick's Church, Washington. Bishop Corrigan's chaplains were the Rev. J. J. Murray, of St. Elizabeth's Church, and the Rev. Francis P. Doory, of St. Martin's Church, Baltimore. The master of ceremonies was the Rev. W. Carroll Milholland, of St. Mary's Seminary, who was assisted by the Rev. Louis O'Donovan, of the Cathedral, Baltimore, and the Rev. M. P. J. Egan, of St. Patrick's Church, Washington.

The Very Rev. Dr. Edward A. Pace, of the Catholic University, read the apostolic brief—the papal commission to the new prelate.

The consecration sermon was preached by Rt. Rev. Bishop Donohue, of Wheeling, W. Va.

Bishop Russell pontificated for the first time in St. Patrick's Church on the patronal feast, March 17, and the occasion was another notable gathering of clergy and laity intent upon honoring the new bishop in his last official ceremony at St. Patrick's. The citizens of Washington offered a striking testimonial on Sunday afternoon in Poli's Theater. The large gathering was presided over by Martin A. Knapp, chairman of the United States Board of Mediation and Conciliation. Men prominent in the civic, diplomatic and religious life of the capital addressed the meeting and extolled the virtues of Bishop Russell as a citizen and a pastor. Among those who spoke were Senator Ransdell, of Louisiana; Senor Don Ignacio Calderon, Minister from Bolivia; Hon. Hannis Taylor, former Minister to Spain; Rev. John Van Schaick, Jr., President of the Board of Education of the District of Columbia, and Rt. Rev. T. J. Shahan, Rector of the Catholic University of America.

On the same evening the Knights of Columbus tendered a reception to Bishop Russell in their chapter house. Admiral Benson presided at this meeting and notable tributes to Bishop Russell were heard from Rt. Rev. Bishop Curley, of St. Augustine, Fla., and P. J. Haltigan, editor of the *National Hibernian*.

The members of St. Patrick's parish, among whom Bishop Russell has labored for the past nine years, had an opportunity to greet the bishop personally and receive his blessing on Sunday evening. The curates of St. Patrick's, the Rev. Fathers McGuigan, McNamara, Smyth, and Egan, were the principal speakers on this occasion, and while evidence was not wanting of the happiness of all over

the elevation of Monsignor Russell to the episcopate there were no attempts to conceal their regret over the loss of a devoted pastor. Many clerical and lay friends accompanied the bishop to Charleston to be present at his installation on Thursday, March 23. The venerable Cardinal Gibbons, who ordained Bishop Russell a priest twenty-seven years ago, and retained him as secretary for many years, who raised him to the episcopate, also officiated at the ceremony of installation.

CATHOLIC STATISTICS FOR 1916

With the appearance of the 1917 edition of "The Official Catholic Directory" published and copyrighted by P. J. Kenedy & Sons of 44 Barclay Street, New York, attention ought to be called to the fact that one hundred years have elapsed since the issuance of the first Directory for in 1817 "The Laity's Directory to the Church Service" was published and sold in New York by Matthew Field at his Library, 177 Bowery, within a few doors of Delancey Street. A short history covering the appearance of Catholic Directories since 1817 will be found in the editorial foreword which follows the title page of the 1917 issue.

According to the Centenary Edition of "The Official Catholic Directory" there are 17,022,879 Catholics in the United States (not including our Island possessions). With sixty-four Archdioceses and Dioceses reporting increases, four showing decreases, thirty-three Archdioceses and Dioceses making no change in the population figure the increase in the number of Catholics during the year 1916 is shown to be 458,770. It must be remembered in this connection, however, that the great Archdioceses such as New York, Chicago and Boston do not take a new census each year.

According to Joseph H. Meier, the directory compiler, the figure 17,022,879 is very conservative including, as it does, only the figures submitted by the Chancery Officials. Taking into consideration the "floating" Catholic population and the fact that some important Archdioceses and Dioceses take up a census only at intervals of ten years, Mr. Meier feels that he is safe in saying that the Catholic population of the United States is at present nearly 19,000,000.

Looking over that section of "The Official Catholic Directory" which contains the data for our island possessions one finds that there are 7,342,262 Catholics in the Philippines and adding to these

Philippine Catholics the number reported for Alaska, the Canal Zone, Guam, our possessions in Samoa, the Hawaiian Islands and Porto Rico, the total number amounts to 8,413,257. This figure does not include the Catholics of the three recently acquired Danish West Indies.

There are, therefore, under the United States flag 25,436,136 Catholics divided as follows: Continental United States, 17,022,079; foreign possessions of the United States, 8,413,257.

The Centenary Edition of "The Official Catholic Directory" bristles with facts and figures showing the progress of the Catholic Church. According to the 1917 volume there are fourteen Archbishops, ninety-six Bishops and 19,983 Catholic clergymen in continental United States. Of these 19,983 clergymen 14,602 are secular priests and 5,381 are priests of religious orders. Comparing the 1917 and 1916 editions it is seen, therefore, that the number of Catholic clergymen has increased by 411. The Directory further shows that there are 15,520 Catholic parishes in this country of which 10,190 have resident clergymen, 5,330 being mission parishes, that is, the churches being supplied from a neighboring parish. It is seen from these figures that 357 new parishes were organized last year.

Other figures taken from the 1917 publication show that there are 102 seminaries in the States with 6,898 young men studying for the priesthood; 216 colleges for boys; 676 academies for girls; 293 orphan asylums; 106 homes for the aged as well as 5,687 parochial schools with an enrollment of 1,537,644 children.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

State Policy in Irish Education, A.D., 1536 to 1816. Exemplified in Documents Collected for Lectures to Postgraduate Classes, with an Introduction, by Rev. T. Corcoran, D.Litt. Dublin: Fallon Bros., Ltd., and Longmans, Green & Co. Price, \$2.00.

From the Reformation down to the beginning of the nineteenth century, roughly speaking, the time covered by this book, Ireland's two chief interests were her religion and education. The vicissitudes of the one, as we know, were shared by the other, and during that time a certain and consistent state policy was directed against both. The general nature of this policy has been long known to those familiar with Irish history, but a conception of its completeness and detail is now supplied for the first time by this volume of documents indicative of that policy from 1536 to 1816.

The Introduction of forty pages not only prepares one for an appreciation of the documents but sums up the data on many of the essential points, setting forth the conclusions to be drawn from the origin and development of England's policies toward the Irish. What "Unification through Education" meant and how it failed; what was the government policy toward the language question, and toward the education of the Irish in England and on the Continent; what were the struggles of the Catholic lawyers and citizens for educational freedom, and the efforts of the religious, the Jesuits, Franciscans, and the secular clergy to supply an education which the law proscribed—all are sufficiently indicated to make one go to the documents for fuller reading.

The Penal Code in education, the classic code of all repressive measures, citations of which are found among the documents, the editor believes should be read and judged in the light of the utterances of responsible ministers of state in Ireland, men who were charged with the maintenance and execution of the policy and not by the irresponsible rhetoric of Burke or Grattan. He shows by such utterances that the "English Colony" framed "the most complete code of persecution which ingenious bigotry ever compiled . . . By the laws against Popery," says one Chief Secretary of Ireland, "the bonds of society, the ties of nature,

and all the charities of kindred and friendship are torn to pieces, and those are allured who could not be compelled." The spirit and purpose of these laws, as well as the degree of their enforcement, are well depicted, and we must say, that wherever possible the best interpretation is put upon them.

With all the prohibitions and the drastic penalties affecting education, the book shows that the light of learning did not fail in Ireland. These documents portray the popish schoolmaster in jail, the Jesuit in hiding, the bog school and the hedge school, and even bring out the testimony of the royal investigators and persecutors to the eagerness of the Irish for education. The occasional glimpses given of the heroic and able teachers on whose head, as on the priest, a price was set make one feel that the most fascinating chapter in Irish educational history is yet to be written.

Although the documents here presented were intended for the use of students in graduate courses, they will be read with interest and pleasure by all interested in Irish antiquities and culture. Only the future historian of Irish education will perhaps fully appreciate the worth of the present book. To him Doctor Corcoran's compilation will be indispensable. Let us hope that with this excellent material for the modern period at hand he will be encouraged and hastened in his task, and, as the successor of Archbishop Healy, soon give the world a satisfactory record of Ireland's later schools and scholars.

PATRICK J. McCORMICK.

Vives: On Education. A Translation of the *De Tradendis Disciplinis* of Juan Luis Vives, together with an Introduction, by Foster Watson, D.Litt. Cambridge University Press, 1913. Pp. clvii+328.

The greatest of Vives' educational works, *De Tradendis Disciplinis*, written in 1531, appears for the first time in English in the present volume. Although his work *On the Education of a Christian Woman* was translated into English as early as 1540, and his other Latin works were among the most widely read in England in their day, Vives' memory has almost disappeared from the English-speaking world. The pupil of Erasmus and a far greater educational thinker, his works ceased to circulate in England after the Reformation, while those of his master continued in favor. Vives' influence, however, did not altogether

cease, and the learned translator of the present volume has well pointed out the indebtedness of later writers to him.

The introduction of over 150 pages contains an excellent biography of Vives. It begins with an account of Vives' neglect in education and in literature, and his rediscovery and reinstatement. The life is a sympathetic study by one who has an intimate knowledge of his character and career. Vives is then treated as the educator, psychologist and scientist; his relation to Bacon as an advocate of the inductive method is shown; his views on nature study and the various subjects of the classical curriculum are set forth and appreciated.

The translation itself is a real addition to our educational literature in English. As the most comprehensive treatise of the leading European educator of the early sixteenth century, it should be welcomed by all students of education who have not had access to the Latin version or the German translations. For modern teachers it will be found instructive and inspiring, for Vives anticipates the modern view on many matters of method and administration. Furthermore, his religious reflections, the frequent aspirations of a devout Catholic layman, will refresh and please those whose motives in teaching are spiritual and who find little in modern treatises which reaches beyond the temporal and material.

PATRICK J. McCORMICK.

How To Use Your Mind, by H. D. Kitson, Ph.D., Philadelphia: J. B. Lippincott Co., 1916. Pp. 216.

"The highest ideal of a teacher is to become useless" is a statement which, tersely but truly, implies that one of the most important duties of a teacher is to help the pupil develop self-reliance and self-control. If men are to be able to meet and to solve, as far as possible, the problems which life's mission will present, then it is evident that children, during their formative period, must be trained and habituated to use all their powers of mind and body.

That there has been considerable failure along these lines in the recent past may be read in the indictments which the committee of nine and the committee of fifteen of the N. E. A. have alleged against the products of our secondary and grade schools. The causes for such results, as are being exposed by the educational

surveys of the present day, are clearly shown to be resident in the misdirected efforts and squandered energies of the pupils. As White says, "the unchallenged charge that pupils promoted to high school do not, as a class, know how to study is a serious indictment of the grammar school. Teachers, who have had twenty years or more experience in high schools, agree that pupils now admitted to the high school cannot attack and master a book lesson as well as pupils who were admitted twenty years ago." Admissions of the type mentioned above make us realize that supervised study is a necessity in early school life.

Our teachers do not train the children in the art of study because they have no method or plan of study themselves. As an aid in acquiring a method in study, Dr. Kitson presents this, his latest volume entitled "How to Use Your Mind." "The college," says the author, "is not the most strategic point at which to administer guidance in method of study. Such training is even more acceptably given in the high school and grades. Here habits of mental application are largely set and it is of the utmost importance that they be set right." It is to our colleges, however, that we must turn for the material with which to recruit our teaching staff. If such as these are to train others in methods of study, they themselves must know how. The volume before us therefore is properly addressed to college students.

A few statements are, to say the least, faulty from a scientific point of view, *i.e.*, they fail to square with the principles of sound psychology. On page 50 we read that the brain is "the great organ of memory." According to the best accepted educational psychologists, memory is a conscious process and not merely a neural mode of activity. It is the faculty by which we conserve and recognize as past our past knowledge, be it particular or universal.

That it is a psycho-physical activity no one will deny, but to declare it to be only an organic function is to put the psychical factors of memory at too great a disadvantage. Moreover, to give memory this restricted meaning is inconsistent with the meaning given the term as used in Chapter V of this work. Read in the light of what Dr. Kitson says on page 53, concerning the view of education adopted in this volume, the passage referred to above is, however, logical. On page 53 we are told that education is a "process of forming habits in the brain." Everyone who has

kept pace with the development of educational science readily grants that neural and physiological activities enter into the formation and execution of man's conscious acts, but to go so far as to reduce all man's educational activities to brain functionings is flaunting the behavioristic tendency a little too ambitiously. This chapter is entirely too materialistic and would hardly aid, if it would not hinder, the youthful college freshman in his task of learning to become director of his own mind. It is indeed to be regretted that the writer of this chapter failed to grasp all the elements of habit-formation as treated by James in that well-known chapter, of which this seems to be but a partial résumé.

The omission of references to the specific topics treated, together with the absence of footnotes and an index, give the impression that the volume was hurriedly written and detract from the worth of the volume as a guide and handbook for systematic methods in study.

Despite these obvious defects and others of lesser import, "How to Use Your Mind" has much to commend it. Chapter II, on Note-Taking, Chapter V, on First Aid to Memory, and Chapters X and XII, entitled, "Mental Second Wind and Bodily Conditions for Effective Study" are replete with suggestions as to "methods of apperceiving facts, of review and devices for arranging work." The volume is pleasing in style, simple in diction and its illustrations, drawn from many sources, are apt and carefully chosen.

LEO L. McVAY.

Trees at Leisure, by A. B. Comstock. Ithaca, N. Y.: Comstock Publishing Co., 1916. Pp. 56.

If we agree with Brother Azarias that every piece of written composition which appeals to the emotional element in our nature may be regarded as literature, then this work from the pen of Miss Anna Comstock should find a place among the books and works that go to make up our library of best literature. In this attractive essay, the author has moulded something new and inspiring out of materials hitherto commonplace and depressing. "Trees at Leisure," the very name suggests the uncommon aspect of a most common fact, which has been given for our delight in these few pages. Its very familiarity has made it to be unregarded as is so true of many an other phenomenon of nature. "In Winter,"

says the author, "we are prone to regard our trees as cold, bare and dreary and we bid them wait until they are again clothed in verdure before we accord them comradeship." This is and has been the attitude of the majority but to those whose eye has grown keen enough and whose taste has been refined to a larger and fuller extent, "the beauty of bare branches, laced across the changing skies," makes an appeal to the best that is in us, arouses our wonder and admiration and nurtures our faith in Him, Who reveals Himself in Nature, Our Creator and Our God.

The purity of diction, the limpidity of style and the sublimity of thought; the literary characteristics of this essay, furnish stimulation and strength for our aesthetic and spiritual senses. Its wealth of artistic illustrations and painstaking photography, which help in no little way to bring out the individuality of the work, are additional factors that aid in schooling the mind of the reader in wider fields of culture.

The worth from a literary point of view is enriched if we consider "Trees at Leisure" as a help in our nature-study classes. Regarded in this light we have here a fine example of correlation. The artistic and literary elements have been employed to bring out the scientific, in a manner undoubtedly beneficial to the student. The opportunities afforded for studying the more common types of trees, as they appear to the observer in their period of wintery rest, are such as will make what might otherwise be an idle or wearisome walk, one full of interest and educational discipline. The pupil trained to such observations will tend to higher and better things and will be aided in laying the foundations of a well-developed mind and character. Wonderful is the mission of the trees even at leisure.

LEO L. McVAY.

The Experimental Determination of Mental Discipline in School Studies, by Harold Ordway Rugg, Ph.D., Instructor in Education, School of Education, University of Chicago. Baltimore: Warwick & York, 1916. Pp. ix+132.

Dr. Rugg in this volume deals with the experimental determination of the value of formal discipline as measured by the possibility of transfer. His work deals with university students and therefore enters directly into the problem of the teaching or

non-teaching of the classics. Dr. Whipple in his preface to the book says: "Dr. Rugg's monograph claims attention for two reasons especially: (1) It presents in a compact, semi-taboural form a valuable and comprehensive summary of all the experimental work that has been done upon formal discipline to date; (2) It presents the results of the author's own investigation, which is conspicuous because it deals with a large number of subjects (students in the University of Illinois), and because it measures the effect upon mental efficiency produced by a course of instruction (descriptive geometry) carried on under regular classroom conditions. The demonstration of a certain degree of transfer of training is of real importance both in educational theory and practice."

Report of the Superintendent of Public Instruction of the Province of Quebec for the Year 1915-16. Quebec E. E., Cinq Mars, 1916.

In this report, which marks the beginning of Jeremie L. Decarie's incumbency, the declaration is made that special attention is to be devoted to the normal school and the primary school. The province of Quebec twenty years ago had only two normal schools for girls. Today it has twelve and a thirteenth is about to be opened. The report shows that there were in June, 1915, in the province 1,283 Catholic school municipalities and only 363 Protestant school municipalities. In spite of the war conditions prevalent \$2,086,287 was expended on new school buildings during 1915 and 1916.

A Handbook of American Private Schools.

This annual publication constitutes a member of Sargent's Handbook Series. It contains a list of many private schools, but it is not complete.

Studies Introductory to a Theory of Education, by E. T. Campagnac, Professor of Education, University of Liverpool. Cambridge: University Press (G. P. Putnam's Sons), 1915. Pp. x+133.

This little volume is made up of addresses given by the author to his class in the university who proposed to enter the teaching

profession. It is a clear, simple presentation of a few fundamental educational concepts.

The Purpose of Education, An Examination of the Education Problem in the Light of Recent Psychological Research, by St. George Lane Fox Pitt. New edition with preface by Emile Boutroux. Cambridge: University Press (New York: G. P. Putnam's Sons), 1916. Pp. xxviii+144.

The first edition of this book appeared in 1913. In its preface its purpose is thus set forth: "Experimental psychology has made considerable progress in recent years. Fresh knowledge as to the facts relating to the working of the human mind has been discovered; and a new terminology has been evolved. It is the object of the present work to apply this knowledge to the elucidation of educational problems in the hope that some of the confusions and difficulties which prevail, both in the public mind and in that of experts, may, to some extent at any rate, be cleared up. Much of the ground traversed will naturally be familiar to teachers and students of the subject; but the explanation offered of the physical processes involved in the art of pedagogy may be helpful in the endeavor of reformers to improve and systematize the somewhat chaotic methods at present in vogue." Everyone at all familiar with our educational literature feels keenly the need of clearing up difficulties in the use of technical terms. At present one can hardly be sure of the meaning in which many a term is used until he studies it in the context of the author in question.

An Introduction to Experimental Psychology in Relation to Education, by C. W. Valentine. Baltimore: Warwick & York, 1916. Pp. x+194.

This little book is intended as a guide to experiments to be conducted on the children in the schoolroom. It is questionable, however, whether teachers should transform their classroom into a laboratory and use the children as frogs for their experimenting. Educational experiments should be conducted under the immediate supervision of a few trained specialists, and very doubtful benefits may be hoped for from the conducting of psychological experiments, however simple, by the average teacher. As a text-

book in the hands of candidates who are receiving competent training for their future work the book will doubtless prove serviceable, and it is for this class of students that it is primarily intended.

Principles and Methods of Teachings, by James Welton, Professor of Education in the University of Leeds. Second Edition. Baltimore: Warwick & York. Pp. xxv+677.

This book is long familiar to students of education. The second edition, of which this is the seventh reprint, appeared in 1909. It is interesting to our readers chiefly for showing the trend of educational theory and practice in England.

The Fundamentals of Psychology, by W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. New York: The Macmillan Co., 1916. Pp. ix+562. Cloth, \$2.00.

This volume is intended as a text-book for college or university students who find it possible to devote a whole year to the subject. It is more extensive than the ordinary elementary text-books and not as elaborate as the more advanced text-books. A good portion of the book is devoted to an explanation of the nervous system and the sense organs, a knowledge of which has become an indispensable prerequisite to the study of modern psychology in all its phases, but especially to physiological psychologists.

Education by Life, A Discussion of the Problems of the School Education of Younger Children, by various writers. Edited by Henrietta Brown Smith, Lecturer in Education, Goldsmith College, University of London. Second edition. Baltimore: Warwick & York, 1914. Pp. viii+210.

The following topics are treated in the volume: Where we Are; The Personality of the Teacher; Religious Teaching and Religious Development; The Health of Children; The Baby Room; Literature; Handiwork; Music; Games; Method of Approach in Nature Study; Early Work in Number; Reading and Writing; Suggestions as to the Basis of History Teaching; Suggestions as to the Basis of Geography Teaching.

Social Development and Education, by M. V. O'Shea. Boston: Houghton Mifflin & Co. Pp. xiv+561.

The author of this volume is professor of education in the University of Wisconsin and for three decades has been prominently before the educational public of this country. In the present volume an attempt is made to portray the children's impulsive attitude toward the people of their surroundings and to trace the changes in these attitudes and the causes which lead to them. The chapters which constitute the first part of the work deal with: Sociability; Communication; Duty; Justice; Respect; Docility; Resentment; Aggression; Social Types. The topics discussed in the Second Part are: Social Education from a National Standpoint; Educative Social Experience; The Critical Period; Cooperation in Group Education; Problems of Training; Methods of Correction; Suggestion; Imitation.

Advertising and Its Mental Laws, by Henry Foster Adams, Ph.D., Instructor in Psychology, University of Michigan. New York: The Macmillan Company, 1916. Pp. xi+333.

This volume is a practical study of men from the behaviorist's standpoint. The favorite study of the behaviorist is the white rat, and endless statistics are being compiled concerning the number of experiments the rat must make in a labyrinth before he finds his way to the cheese and the conditions under which he will most readily find the right way. Man, of course, differs from white rats in some respects even in the eyes of the behaviorists, but the advertiser is interested in learning just how he will nibble and how many trials must be given before he will take the right way to the cheese. The author says of the problem before him: "In order to produce effective advertising, it is necessary that the advertisement lead to some action. To lead to action, it must arrest and hold the attention of the reader, it must create a favorable impression, and it must usually be remembered. The majority of advertisements appear to be very good from the first standpoint, good from the second and third, but only fair for inciting the reader of the advertisement to action. Consequently, I have endeavored to analyze action with some thoroughness, showing why so many advertisements are lacking in effectiveness, why people do not act in response to them, and

giving in some detail devices which will improve the pulling power of an advertisement."

The Mentality of Criminal Woman, A Comparative Study of the Criminal Woman, the Working Girl, and the Efficient Working Woman in a Series of mental and physical tests, by Jean Weidensall, Ph.D. Baltimore: Warwick & York, 1916. Pp. xx+332.

The author of this work was formerly Director of the Department of Psychology, Laboratory of Social Hygiene, Bedford Hills, N. Y. The investigation is based on mental rather than physical characteristics and in this marks a change in the attitude of the older criminologists. Dr. Whipple in his preface to the work says: "The earlier criminologists, led by Lombroso, developed the idea of a criminal type. The 'born criminal' was supposed to be characterized by a typical and unmistakable physiognomy, and much was said and written of the criminal nose, criminal ear, and the like. The later developments of psychology show that Lombroso and his followers have been carried away by the enthusiasm of the pioneer and have fallen victims to the fallacies of hasty generalization. In recent years the analysis of criminality has been directed, and rightly, more definitely upon the mental traits of the criminal; it has become evident that the mind is more significant than the face, that the composition of motives underlying conduct is more significant than the contour of the mouth, that the presence of feeble-mindedness is more significant than the presence of feeble bodily constitution. It is but natural, then, that the rapid odd development of mental tests should include their application to criminals of various types with the idea of discovering empirically in what ways the responses to these tests might differ characteristically from the responses of normal law-abiding citizens. In the present monograph Dr. Jean Weidensall publishes the results of an extensive investigation in which the responses of a group of women at the Bedford Hills, N. Y., Reformatory are compared, step by step, with the responses to the same mental tests previously gathered by Dr. Helen T. Woolley and Mrs. Charlotte R. Fischer in the Bureau of Vocational Guidance connected with the public schools in Cincinnati, Ohio."

Man an Adaptive Mechanism, by George W. Crile, F.A.C.S., Professor of Surgery, School of Medicine, Western Reserve University; Visiting Surgeon, Lakeside Hospital, Cleveland. Edited by Annette Austin, A.B. New York: The Macmillan Company, 1916. Pp. xvi+387. Cloth, \$2.50.

This book is a candid attempt to place health and disease side by side as factors in the process of man's evolution and to study disease in its genesis in the struggle for existence. There is no gleam of light from any realm beyond matter in the life of man. He is regarded as a beast and dealt with as a beast consistently throughout.

The Dead Musician, and Other Poems, by Charles O'Donnell, C.S.C. New York: Laurence J. Gomme, 1916. Pp. 121.

The gifted author of this little book of verse is already favorably known to the lovers of real poetry. Several of his early poems were contributed to the Catholic Education Series and have proven their attractiveness and value to the children in the first three grades in many of our Catholic schools. The deep religious vein running through Dr. O'Donnell's poems make them particularly valuable for use in our Catholic schools, but the message of his verse is not confined to the young. It opens up a world of beauty which appeals to the weary plodders through this world of sordid cares. THE REVIEW wishes the little volume a very wide circulation.

The Interdependence of Literature, by Georgiana Pell Curtis. St. Louis; B. Herder, 1917. Pp. 160.

The scope of the work is indicated in the preface as follows: "The author has endeavored in these pages to sketch, in outline, a subject that has not, as far as she knows, been treated as an exclusive by the school men. Written more in a narrative style than as a text-book it is intended to awaken interest in the subject of the interdependence of the literatures of all ages and peoples; and with the hope that a larger and more exhaustive account of a very fascinating subject may some day be published."

A Study of Fairy Tales, by Laura F. Kready, B.S. With an Introduction by Henry Suzzallo, Ph.D., President of the University of Washington, Seattle, Washington. Boston: Houghton Mifflin Company, 1916. Pp. xvii+313.

The author points out that literature has taken a permanent place throughout the curriculum from the kindergarten to the university. "But," she says, "children's literature, as that distinct portion of the subject literature written especially for children or especially suited to them, is only beginning to take shape and form." The author is entirely right in this. We are in grave need of suitable literature for the little ones, most of the material at hand being either valueless or injurious. Fairy tales deserve a large place in the literature of childhood, but care should be taken to keep the fairy within his own realm, which is that of nature. When he is allowed to usurp the place of the angel as a bearer of supernatural gifts harm will inevitably result. The effort is made to organize the fairy tale literature for children five, six, or seven years of age in the kindergarten and in the first grade. "The purpose has been to show this unit of literature, in its varied connection with those subjects which bear an essential relation to it."

The Dawn of a New Religious Era, and Other Essays, by Dr. Paul Carus. Revised and Enlarged Edition. Chicago: The Open Court Publishing Company, 1916. Pp. vii+131.

The author of this work has long been identified with the Monist movement. He was editor of the *Open Court* and of the *Monist* and stands for the ultra views in evolution which deny the presence in the world of creative activity. The very name religion to such a man has a meaning quite different from what it has meant through two thousand years of Christianity. We are not surprised therefore to find such a statement as the following in his preface: "The Roman Catholic Church, to which we owe in no small degree the realization of the first religious parliament, has not favored the renewal of this cooperative gathering. On the contrary, it has set its face against the underlying idea of it, not that the laity or even the priesthood are opposed, but the heirarchical representatives are afraid that their devotees might become infected with heresy. Unfortunately the leaders in control of the ecclesiastical institutions do not see that the new spirit which is moving through the world today can be made a power for

regenerating the dead creeds, as has been shown in the mistaken condemnation and suppression of the movement known as modernism." Men such as this do not seem to be able to get near enough to the Church to understand the most elemental things in her life.

The picture here drawn of the Catholic laity and clergy being eager to advance along new lines of belief, but restrained by the bishops who with a nod or a beck control their faith and action, will bring a smile to the lips of Catholics of every rank. Of course we don't like to be considered blind devotees hanging on the will of our bishops, but Dr. Carus says we are, and Dr. Carus must know, for he is an honorable man and would not venture to make a public statement unless he knew whereof he spoke.

A Theory of Motives, Ideals and Values in Education, by William Estabrook Chancellor. Boston: Houghton Mifflin Company. Pp. xiii+534.

The task which the author sets himself to solve in this work has lost none of its interest in the years that have elapsed. We are still very far from an agreement on any of the main points at issue, but something has been done in the meantime if it is nothing more than to shake up the smug conservatism of those who are either unaware of the need of change or who prefer to continue as they are and avoid the labor involved as long as such an attitude might be possible. Today educators are at least squarely facing the problem of determining the relative educational values of the branches taught. We have need at present to listen to the voice of men who really believe in the reformatory power of education, for the eugenists seem to have clouded the issue. Dr. Chancellor goes on record in favor of the remedial influence of education. "Civilization relies on education to remedy the deficiencies and the defects of our human nature. It requires no argument to show that, without a system of education able to affect large portions of every population, our various cultures would soon disappear by the natural process of death, which carries away the cultured, and of birth which brings in the ignorant. Let education cease, and in ten years the center of social gravity would move from the literates and the efficient to the illiterates and the inefficient; in twenty years, social chaos will then have ended in

savagery." What is here said of education in general every Catholic understands applies with equal force to Catholic education. Let it cease and our churches would soon be emptied and the fair fruits of Catholicity would disappear.

A National System of Education, by John Howard Whitehouse, M. P. Cambridge University Press. New York: Putnam's Sons, 1913. Pp. 92.

This volume, we are told, "is issued with the general approval of the executive committee of the Liberal Education Group of the House of Commons." Its brief statements therefore carry with them considerable weight. The following topics are discussed: The Coordination of Education; Legislative Reforms; Reforms within the Elementary School; The Outdoor Life of Elementary School Children; The School Base; The Physical Care of Elementary School Children; The Meaning and scope of Secondary Education; An Inquiry in Secondary Schools, Private Schools, etc.; The Finance of Education; University Reform; The Higher Education of the Adult Citizen; The Religious Question; A Joint Government Board to Deal with all Educational and Legislative Questions affecting the Young; The Position of Poor Law Schools and Industrial and Reformatory Schools in a State System of Education; The Coordination of the Work of Committees of Local Authorities; The Functions of the Board of Education. This long list of topics should not discourage the prospective reader for the entire treatment occupies only ninety pages of reasonably large print. It will naturally arouse the curiosity of an occasional student to ascertain how so much can be condensed in so small a compass. A reading of the text is the only answer.

The Circus and Other Essays, by Joyce Kilmer. New York: Laurence J. Gomme, 1916. Pp. 79.

This little volume is full of delicious surprises. It is an antidote to this weary prosaic world. Five minutes' perusal of any of the little essays herein contained is sufficient to chase away dull care and to recall the most frantic workers to a sense of realities and of living. The circus with its glaring advertisements is the last thing one would expect to find tricked out in the exquisite fancy of this young poet of the metropolis. That he should undertake

an essay on the circus is sufficient evidence of his courage. An attitude toward the circus which is shared by many is expressed by Jerome K. Jerome in his "Motherliness of Man" when, after recounting the hopeless impossibility of engaging in conversation with a stupid woman at an "at home" he says: "I asked her if she has been to Barnum's circus; she hasn't, but is going. I give her my impressions of Barnum's circus, which are precisely the impressions of everybody else who has seen the show." It takes real genius to transform the commonplace and make it glow with poetic inspiration and to do this for a circus! But the author does succeed. His essay is a delight from the first line to the last. He steals into all our locked memories of childhood and dares to say out loud the things we had always been ashamed to acknowledge. We were perhaps afraid that it was undignified to refer to the circus or to acknowledge our visits to it unless, indeed, we throw back the date of the visit to early childhood. Joyce Kilmer proves himself a poet according to his own canons: "What is the function of poetry? Is it not to blend with the real and the ideal, to touch the commonplace with lovely dyes of fancy, to tell us (according to Edwin Arlington Robinson), through a more or less emotional reaction, something that cannot be said? And is not this exactly what the circus does? Most of its charm is due to the fact that all its wonders are in some way connected with our ordinary life. The elephant in his enclosure at the Zoological Gardens is merely a marvel; when he dances the tango or plays the cornet he allies himself with our experience, takes on a whimsical humanity, and thus becomes more marvelous. The elephant in the Zoo is an exhibit, the elephant tangoing in the tanbark ring is poetry."

In the midst of the wilderness of very prosaic prose on a variety of learned subjects that is constantly issuing from the press, and in contrast to the trashy novel and short story of the day Joyce Kilmer's little volume gives the rest and refreshment of an oasis in the desert.

Public Speaking, by J. A. Winans, Professor of Public Speaking in Cornell University. Ithaca: The Sewell Publishing Co. N. Y. Cloth, 476 pages. Price not indicated.

The sub-title of Dr. Winans interesting book, "Principles and Practice," is thoroughly born out in the context. To many con-

temporary students of the art of public speaking, the authors' insistence upon the value and influence of imagination and right emotion will seem almost old-fashioned, but to our notion it is one of the most happy and praiseworthy features of the book. It is written in the style of a teacher who is directly addressing students before him, and has a refreshingly informal quality in consequence. Throughout, the author has kept constantly in view his purpose of leading the student to the right attitude toward public speaking. *Attention*, securing it and keeping it, is the center about which the principles are grouped, and a conversational quality of voice and manner is recommended as the most desirable for all public discourse. It is an interesting book, and in many ways a helpful book, and it has the recommendation of actual practice and experiment as the basis for its teachings.

THOMAS QUINN BEESLEY.